

CURRENT ANECDOTES

AND METHODS OF CHURCH WORK.

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FRESH ILLUSTRATIONS FROM CURRENT LIFE.

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UNCLE SAM'S GOLD MINE.

(95)

Job 28: 16; Ps. 19: 10; Prov. 8: 10 and 13: 7; Luke 12: 15; Acts 3: 6.

Some time ago the United States Government purchased a site for a Government building in Helena, Montana. A contract was let for making the excavations for the beginning of the building. While this was going on, a vein of quartz, which is said to carry four hundred and eighty dollars to the ton in gold was uncovered. It seems as though the Government had come unexpectedly to be the owner of a great good mine. The richest gold mine in the universe is in the human heart. That is God's great gold mine. Sometimes the gold is so hidden that men cannot see it, but when the rubbish is cleared away, even under the roughest exterior, there is found a vein of gold worth more than all else in the world.

CHRIST'S POWER TO SAVE.

(96)

John 10: 28; 2 Tim. 1: 12; Heb. 7: 25.

Some beautiful lights have shown out amid all the woe on the blood-stained South African veldt. Soldiers fighting for their flag have not forgotten that they were enlisted also under the banner of a Heavenly King. One whom the British Weekly calls Jack was a hard drinker and a worthless fellow, but a Christian comrade brought him into the better life. And a few weeks later, just before a battle, he found another poor, worthless fellow, made so by drink, and pleaded and prayed with him. Repentant finally, Jack said to him: "Now, Joe, keep looking to the Lord Jesus; and see here, chum, if a stray shot should find me you just take my place among the Christians in the battalion, and always give a helping hand to the erring ones. The Good Shepherd is seeking them, and we must do as he does." A stray shot did find Jack the next day, and he was laid away with the dead. Joe soon went home on sick leave, and though poor and ignorant, he is giving ever the helping hand that his comrade on the battlefield influenced him to give. A friend said of him, recently, "He is doing his best, and his best is very good, for behind his resolution is the strength of the strong Son of God."

NO HALF-CROWNS IN HEAVEN.

(97)

I Cor. 9: 25; James 1: 16; I Pet. 1: 3-4; Rev. 2: 10 and 3: 10.

All God's treatment of the world shows him to be a God full of generosity. He never deals parsimoniously with his children. One bitter night, when the wind was blowing and the snow pelting, a dear old lady was on her way to a class-meeting, when she met the squire, who said to her, "Where are you going this boisterous night?" You ought to be at home by your own fireside." "I am going to class-meeting," she said. "Class-meeting!" said the squire; "I would not go to a class-meeting on a night like this for a half-crown." "Neither would I go for a half-crown," said the old lady; "the Lord does not give half-crowns, but whole ones."

IN THE HANDS OF THE GREAT ARTIST.

(98)

Ps. 119: 73; Is. 29: 16 and 64: 8; Jer. 18: 6; Phil. 3: 21; I Thess. 5: 23.

Anders Zorn, the artist, whose paintings were so popular in this country during and after the World's Fair, is a man of marked peculiarities, one of them being a pronounced frankness, not to say bluntness, of speech. He had painted a full-length portrait of Oscar II. of Sweden, and the king was so well pleased with it that he sent one of his chamberlains

to the painter to inform him that his majesty desired to sit again, this time for a bust portrait.

"Yes," answered Zorn, in his usual shrill nasal tone, looking anything but pleasant. "Yes, yes—all right! But tell his majesty that I don't want to paint him in uniform. I don't want it, and I am not going to do it. Will you be sure to tell his majesty that?"

"Yes," replied the chamberlain with a smile; and then he returned to the castle and told the king that Zorn was overjoyed at the honor shown him, and would be happy to begin work on the new portrait at a stated date and hour.

The king, who possesses in fullest measure the politeness expected of princes, was more punctual at the first sitting than the artist. When Zorn, a little late, was ushered into the royal presence, he discovered that the king was in uniform.

"Why, he exclaimed, unhesitatingly, in pretty much the same tone he had used to the chamberlain, "I said I didn't want to paint your majesty in uniform."

"I heard nothing about it!" declared the king, with a glance of surprise at the indiscreet artist.

Well, well, well!" muttered Zorn, while he put his easel in order. "But, then, I'll tell your majesty something. If I have to paint your majesty in uniform I shall have to charge my large price."

"How much it that?" inquired the royal customer.

"It is 25,000 francs, your majesty," explained Zorn. "But if your majesty will change clothes, I'll only charge my small price, which is 10,000 francs."

"Well," mused the king, trying to look very serious, "that's a very big sum—25,000 francs. Why, my dear Zorn, I'll tell you what I'll do! I think I shall have to change clothes."

The king retired to his private apartments for a short time, and when he came back to resume the sitting he was dressed as a private citizen.

The greatest artist of all, the Holy Spirit, is no respecter of persons. If we are to have his skill at work upon our hearts and characters, bringing out all that is good and splendid, hands, and be controlled entirely by him.

THE HEART'S TREASURES.

(99)

2 Sam. 23: 15; Ps. 137: 5; Matt. 6: 21; Luke 22: 19.

Ella C. Haworth has a beautiful little poem bringing out clearly the great truth that the sweetest treasures are not those that one may lock up in a safe-deposit vault, or describe in a tax list, but those associated with the affections. How straight to our hearts go her lines:

'Tis but a little faded flower,

But oh, how fondly dear!

'Twill bring me back one golden hour,

Through many a weary year.

I may not to the world impart

The secret of its power,

But treasured in my inmost heart,

I keep my faded flower.

Where is the heart that doth not keep,

Within its inmost core,

Some fond remembrance, hidden deep,

Of days that are no more?

Who hath not saved some trifling thing

More prized than jewels rare—

A faded flower, a broken ring,

A tress of golden hair?

THE SALT OF THE EARTH.

(100)

Matt. 5: 13; Mark 9: 50; John 10: 10 and 20: 21; Col. 4: 6.

Although salt figures in most treatises on dietetics as a condiment, it is universally recognized as an indispensable element of the food of man and animals. British medical authorities have agreed that whenever the annual consumption of salt falls below twenty pound per head of the population the public health is likely to suffer.

In regions of the earth where salt is a scarce article it is regarded as a substance of great value, and salt starvation is, in its way, as distressing as thirst or hunger, although it is manifested in less obvious fashion.

This fact long since suggested to impecunious governments an easy means of raising money by imposing a duty on this indispensable article of food. Even in Italy, at the present day, it is a penal offence to evaporate a bucket of sea water for the purpose of obtaining salt, but nowhere is this iniquitous tax applied on so large a scale as in India.

The deprivation of salt does not produce a definite disease, but reduces the vitality of the organism as a whole, so that the victims of administrative measures, which restrict the consumption of salt, more easily succumb to prevailing epidemics as well as epidemic maladies.

Jesus told his Disciples that they were the salt of the earth, and if that salt fails, the world suffers. How true that is in any community! The whole community is blessed and prosperous in proportion as Christians are faithful to their Master, and give forth the spiritual salt which vitalizes and makes wholesome the moral life.

LEARNING THE HEAVENLY SONGS.

(101)

Deut. 6: 7; Eph. 5: 19; Col. 3: 16; 2 Tim. 3: 14, 15.

Birds acquire the art of singing just as truly as do prima donnas. In the Hartz Mountains, at the village of Andreasberg, over 200,000 canaries are raised annually. The Germans are especially fond of these pretty songsters and very successful in their pro-

pagation and nurture. But their best singers are never sold. They are kept as choir-masters for the feathered vocalists. Handsome and promising fledglings are kept close to the acknowledged leaders of the aviary, and they pick up and practice the notes they hear. This interesting fact should suggest to us that the best place in the world to learn to love and sing the songs of Heaven is in the home cage, from the father's or mother's lips. Songs learned there will never be forgotten.

A FRAGRANT CHURCH.

(102)

Ps. 141: 2; Acts 10: 4; Eph. 2: 21, 22; I Pet. 2: 5.

There is said to be a church at Metlakahtla, Alaska, built by the civilized and Christianized Indians, which exhales perpetually a fragrance as if the finest incense was being burned within its walls. This exquisite odor proceeds, not from any one quarter, but from the entire building, which is made throughout from the wood of the giant arbor-vitæ, *Thuja gigantea*. It is continuous, unvarying in quantity and intensity, and will last as long as the sacred edifice stands.

Delightful as it is to have a church built of fragrant wood, it is still more delightful to have a church filled with fragrant souls, happy and pure personalities, whose love, and sympathy, and Christian forbearance make the spiritual atmosphere a foretaste of heaven.

THE MAN WHO FAILS YET TRIUMPHS.

(103)

Is. 42: 4; Mark 13: 31; John 12: 24; I Cor. 1: 27 and 3: 9.

All selfish life is a failure, and all unselfish living, devoted to high purpose, is a success. The purpose of life is not met in acquiring earthly riches or honors, but in building up a great character which shall endure forever. A man may do that and fail of earthly achievement, just as surely as if he had succeeded. How clearly the poet brings it out in these lines:

"As some great bird,
Whose hurt wing answers not her will,
Still beats the air in useless striving
And dving—with strong talons holding yet
Her hard won prey,
While with hungry beaks her far off young
Wait, vainly calling;

Or a spent swimmer
Breasting angry waves to save a life.
With dying eyes fixt on the rescuing boat,
And knowing it is all too late,

Makes still his strokes, grown feeble
With each laboring breath—yields not.
The life he gives his own to save;
This is not failure;
Nor bird, nor swimmer gives up purpose.
Long, long centuries
Agone, one walked the earth, His life
A seeming failure;
Dying, He gave the world a gift
That will outlast eternities."

THE POINT OF CONTACT.

(104)

Judges 16: 20; John 15: 5; Eph. 3: 16.

Dr. Cortland Meyers says that one of the electric bells in his house recently refused to ring. He could not discover the cause. A bell-hanger, after some time spent over it, found that right up under the bell, so small as to be almost imperceptible, was a place where the point of contact was lost. That was the trouble. And so it is often in the church of Christ. Your batteries are all right in the cellar, your wires and machinery all right; but the point of contact is often defective. That, in my judgment, is where the great work of the kingdom of God is to come in—the point of contact. Follow the footsteps of Christ, and you will see that it was through the point of contact that he did his work. It was through the marvelous touch of the Son of God.

HUXLEY'S TRIBUTE TO THE BIBLE.

(105)

Ps. 119: 105, 130; Is. 55: 10, 11; 2 Tim. 3: 16.

The late Professor Huxley was the father of the word "Agnostic," and could in no sense be called a Christian, and yet, on one occasion speaking at a meeting of the school board, he paid this great tribute to the Bible:

"I have been seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. Take the Bible as a whole; make the severest deductions which fair criticism can dictate for shortcomings and positive errors; eliminate, as a sensible lay teacher would do if left to himself, all that it is not desirable for children to occupy themselves with, and there still remains in this old literature a vast residuum of moral beauty and grandeur. And then consider the great historical fact that for three centuries this book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is as familiar to noble and simple, from John O'Groat's House to Land's End, as Dante and Tasso were once to Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past, stretching back to the furthest limits of the oldest nations in the world. By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a

momentary space in the interval between two eternities, and earns the blessings or the curses of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their work?"

GIVING GOD THE HEART.

(106)

Prov. 23: 26; Jer. 29: 13.

It is the heart which God asks for, and if we give him that, all other gifts will follow naturally. There is a little German song entitled: "Here is my heart," which is full of spiritual teaching:

Here is my heart—my God, I give it thee:	Here is my heart—teach it, O Lord, to cling
I hear thee call, and say:	In gladness unto thee;
"Not unto the world, my child, but unto me;"	And in the day of sorrow still to sing
I heard and will obey;	"Welcome my God's decree;"
Here is love's offering to my King,	Believing all its journey through,
Which in glad sacrifice I bring	That thou art wise, and just, and true—
Here is my heart.	My waiting heart.
Here is my heart—it trembles to draw near	Here is my heart—O Friend of friends, be near
The glory of thy throne;	To make each tempter fly;
Give it the shining robes thy servants wear,	And when my latest foe I meet with fear,
Of righteousness thine own;	Give me the victory;
Its pride and folly chase away.	Gladly on thy love reposing,
And all its vanity, I pray—	Let me sav when life is closin'
My humble heart.	Here is my heart!"

THE FACE OF JESUS.

(107)

2 Cor. 4: 6; 1 John 3: 2.

A gentleman of rare wisdom and spiritual culture traveling abroad some time ago wrote home to his friend, "I start into Italy to-morrow to look upon her scenery and to walk through her galleries of art, more to see if I cannot find some picture painted by the hand of some immortal master, which shall fulfill all my yearning and tearful feeling touching the Lamb of God which taketh away the sin of the world than for anything else. If I could anywhere find his face set forth in its whole mingled majesty and tenderness, so that which I feel I could also see, I should wish to abide by it forever and never go back to my country any more."

He did not find that face in all his travels, but a little later, he bade farewell to earth, and his friend is sure that he has, ere this, looked on the face of the King in his glory with perfect satisfaction. Some day, if faithful, we shall see Him, not through a glass darkly as now, but face to face.

TRUE CHRISTIAN COURAGE.

(108)

John 8: 29; Acts 4: 19, 20; 1 Thess. 2: 4.

An English preacher recently brought out very clearly the conditions of a courageous Christian life. Speaking of Daniel, he says: Daniel Did not Ask God to Muzzle the Lions; nor was there any intimation given him that if he did his duty there would be any miracle wrought in his behalf. Martyrs, when they make up their minds to suffer for the right, always expect that lions will bite and that fire will burn.

There are two roads for every young person in the journey of life. They cannot take both, and every young man must decide which of them he will take. The one is a smooth and easy path of connivance and compromise, with no lions to encounter. The other is by the air-line of duty as God's word and conscience reveal duty; whoever treads that path must expect to be battered with ridicule, and often bespattered with misrepresentation and reproach. There are two kinds of church-membership. In one case, Mr. "Facing-both-ways" tries to stand with one foot in the church and the other foot over in the world; he is secretly distrusted by both; he has too much profession of religion to suit worldly people and too little practice of religion to please the people of God. The other type of religion is that of one who comes out squarely on Christ's side—not as pleasing men but God, which trieth the heart. This latter sort of Christianity is at a premium in these days, for it is quite too scarce. If courageous Christians encounter opposition, they are, after all, the only ones who win converts to Christ.

THE KING'S FACE.

(109)

Rom. 8: 16; 2 Cor. 4: 6; Gal. 4: 6 and 6: 17; Eph. 1: 13; 1 John 4: 17.

For the last half century there is no doubt that the best known face on earth was that of Queen Victoria. It was on every postage stamp in the British Isles, in India, Australasia, Canada, South Africa, and many smaller bits of the earth's surface, and also on all English coins. On the West Coast of Africa, an inland chief, who was also a trader, came on one occasion to the port for trade. The merchant offered him a twenty-franc French gold coin. The black man turned it over and over, and then handed it back, saying, "Me no sabey dat bird; me sabey old woman's face." The French emblem meant nothing to him, but Victoria's face said, "This is good money." We should so live as Christians that the stamp of Jesus Christ shall be on us that men looking into our lives shall see the stamp of Christ's unselfishness, and of his earnest devotion for the welfare of our fellow men.

MAKING FRIENDS FOR HEAVEN.

(110)

Luke 16: 9; John 4: 36; 1 Thess. 2: 19.

The power of our friendships and acquaintances to influence us for good or ill is suggested in this little story:

A new scholar was once taken aside, and told by one of the elder girls that she must be sure to learn her text for Sabbath school. "Why?" said the girl, "I'm not going to bother." "Oh, but," said the other, "if you don't be a good girl, and learn your texts, you will not go to heaven when you die." "Well, I'm not going to die just now. But where will I go if I don't get there." "Oh, just where all the bad people go—folks that drink and swear, tell lies, and steal." "Well," said the other, with a short laugh, "I'm no carin', I ken mair o' that kind o' folk ony way."

THE POWER OF A GUILTY CONSCIENCE

(111)

Gen. 42: 21; Matt 14: 2.

The Scriptural declaration that, "The wicked flee when no man pursueth," has many singular illustrations. A recent issue of the Japanese Mail, one number of which contains two formal total-abstinence pledges. It would seem that in Tokyo when a man "swears off" he puts it into print, ensuring it as much publicity as possible and so making retreat more disgraceful. And one of these new recruits for the temperance army pledges himself not to drink any intoxicating liquor during the rest of his life because he "saw the moon disappear behind a bank of clouds the night before," while the other coming home somewhat the worse for saki "heard a multitude of crickets chirping in the thickets." More remarkable "non-sequiturs" it would be hard to find. But the truth is that "There is a spirit in man; and the inspiration of the Almighty giveth him understanding." Whether it be the shade of Sámuel that speaks to the trembling king of Israel, or the cicada that creaks to the Japanese roysterer reeling home after nightfall, the warning is from God and strikes home.

KINDNESS TO THE OLD.

(112)

Lev. 19: 32; Prov. 30: 17; Philemon 9.

Dr. James M. Buckley tells a beautiful little story of an incident that came under his observation at a tea given in honor of a returned missionary:

There was constant greetings of friends, but although nearly all gave her a passing pleasant salutation, no one seemed to care to chat with the stern-faced, soberly dressed woman who declined cup and cake, and was evidently waiting to hear the promised address.

A thoughtful-eyed, tall young girl in mourning noticed all this, and, as if by accident, seated herself by the elderly woman's side when the signal for silence was given. When the address was over she put out her hand cordially and said:

"I am sure that you found that interesting, Mrs. C——. You have done so much for this mission."

"For forty years my knees have been bent for it; it does me good to know of its success. You are Dr. L——'s daughter?"

"Yes, and I was so glad to sit beside you, for I hear father and mother say such lovely things of you. May I come to see you sometime?"

Tears filled the faded eyes as the bright ones looked lovingly into them.

The reply was, "I should be very glad to have you come." Dr. Buckley says that as he witnessed the beautiful act he recalled the lines written by Elizabeth Porter Gould:

"Put your arms around me—

There—like that;

I want a little petting

At life's setting.

For 'tis harder to be brave

When feeble age comes creeping,

And finds me weeping,

Dear ones gone.

"Just a little petting

At life's setting;

For I'm old, alone, and tired,

And my long life's work is done."

IN THE MASTER'S FOOTSTEPS.

(113)

I Pet. 2: 21.

A gentleman about to enter a store in New York City the other day, was attracted by this Christ-like deed:

There was an old woman huddled behind her flower stand close to the pillars of the Broadway doors, through which poured the crowd of Christmas shoppers with scarcely a glance at the wrinkled hand holding out violets or holly, or a thought of pity as the quivering blue lips wished them "Merry Christmas."

But a sudden need of human help overcame her, and earnestly studying the passing faces she appealed to an elegantly dressed lady who was about to enter the store.

"Five minutes? Yes, certainly," was the response to the whispered plea, and the lady seated herself on the backless chair behind the rickety little table. She calmly met the stares of the throng, but made no effort to sell anything during the few minutes' absence of the old woman, who simply said:

"God will thank you."

"I am glad you asked me, and I must take home this bunch of holly from my flower stand," replied the lady, as she put some money into the old woman's hand and turned away.

PUTTING HIMSELF IN OUR PLACE.

(114)

Is. 53: 4; Rom. 8: 3; Phil. 2: 7.

"If all of us newsboys would get into line, work together and buy all of our papers from one of our number, couldn't we do wonders? It would not be hard to get a nice club room then, would it, and we could have nice, clean, decent places to sleep in, and maybe a little restaurant of our own where we could buy what we wanted to eat and pay just what it cost to put it before us. Oh! we can do much for ourselves if we only get together and try."

So said James Eads How, the oldest and richest newsboy in St. Louis, heir to more than a million dollars, son of a wealthy woman, grandson of James B. Eads, who built the Eads Bridge, and who bequeathed to this big hearted newsboy a fortune of \$17,000, which he refused to accept for his own use. Harvard graduate and man of letters, James Eads How sells newspapers every day at the corner of Twelfth and Olive streets.

"I have begun selling papers among the newsboys of the downtown streets," said Mr. How, "because I want to be one of them, to share their trials and better understand their lives, that I may possibly benefit them. Now, I mean to teach them to help themselves to be better men. Of course I cannot do the uplifting altogether, but I may be able to teach them a little, and so they may come to help themselves."

Jesus Christ came from Heaven, laying aside the glory of the skies, and was born in a manger, and lived a life of poverty, and toil, and hardship that he might be tempted in all points like as we are, and know how to sympathize with us, and at last died on the cross to redeem us.



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CUT GEMS.

By FREDERICK BARTON.

IMMORTALITY. (120)

In Superstition Trail, by Owen Wister, Saturday Evening Post, the Virginian thought he had betrayed his partner, who had been shot. He related a case of death-warning, and added:

"Her daughter and her might have been thinkin' mighty hard about each other just then," he pursued. "But Steve is dead. Finished. You cert'nly don't believe there's anything more?"

"I wish I could," I told him.

"No, I'm satisfied. Heaven didn't never interest me much. But if there was a world of dreams after you went—" He stopped himself and turned his searching eyes away from mine. "There's a heap o' darkness wherever you try to step," he said, "and I thought I'd left off wasting thoughts on the subject. You see"—he dexterously roped a horse, and once more his splendid sanity was turned to gold by his imagination—"I expect in many growed-up men you'd call sensible there's a little boy sleepin'—the little kid they onced was—that still keeps his fear of the dark. You mentioned the dark yourself yesterday. Well, this experience has woke up that kid in me, and blamed if I can coax the little cuss to go to sleep again! I keep a-telling him daylight will sure come, but he keeps a-crying and holding on to me."

This little fellow is immortality, and have you ever seen a better description?

PAST, PRESENT AND FUTURE. (121)

Oliver Cromwell's secretary, despatched on important business to the continent, was detained over night at a seaport town, and tossed upon his bed unable to rest. At last he awoke his servant and said: "I am so afraid something will go wrong with the embassy." "Master," said the valet, "did God rule the world before we were born?" "Most assuredly." "Will He rule it after we are dead?" "Certainly." "Then why not let Him rule the present too?" The secretary put the government on God's shoulders and in a few moments was sleeping soundly.

SOUL NOT DISSECTED. (122)

A young doctor, who had imbibed many skeptical ideas by his extensive reading of materialistic philosophy, recently said in the company of a number of other doctors: "I have performed a great many autopsies in my day, and I have never found a soul." An older physician, who was present and heard the remark, immediately replied: "Young man, I suppose that you recognize that memory and love are important factors in human life; did you ever discover them in an autopsy? What a fool you are to look for a soul in an autopsy."

PRAYING WITHOUT THINKING. (123)

A little boy being put to bed one night asked to be carried about a little first that he "might

think a bit before saying his prayer." How many forget to think a bit, but just fall down on their knees, say their threadbare sentences, and rise again to resume the talk that was for a little while interrupted!

FAITH! (124)

I was standing with a friend at his garden gate one evening when two little children came by. As they approached us he said to me, "Watch the difference in these two boys." Taking one of them in his arms he stood him on the gatepost, and stepping back a few feet he folded his arms and called to the little fellow to jump. In an instant the boy sprang toward him and was caught in his arms. Then turning to the second boy he tried the same experiment. But in the second case it was different. The child trembled and refused to move. My friend held out his arms and tried to induce the child to trust to his strength, but nothing could move him. At last my friend had to lift him down from the post and let him go. "What makes such a difference in the two?" I asked. My friend smiled and said, "The first is my own boy and knows me; but the other is a stranger's child whom I have never seen before."

POWER OF GOD. (125)

Every year a layer of the sea fourteen feet thick is taken up into the clouds. The winds bear their burden into the land, and the water comes down in rain upon the fields, to flow back through rivers. Yet we question if this power is able to keep us.

EARTH-WORMS AND BOOK-WORMS. (126)

Darwin watched the ways of the little earth-worm for years and years, and found that his office was to prepare and fertilize the soil. He carries down layer after layer of stuff, and brings up layer after layer of loam, thus giving each layer its chance at sunlight and air. That which he carries down into Mother Earth's workshop is bits of dead leaves, decomposing matter, and unsightly stuff; and Mother Earth feeds with this the roots of flowers and trees and vegetables and grain and grasses. To do this important work well, there is needed a great number of little gray workers; about 57,000, it is said, to an acre of pasture-land, and more to keep a garden what it should be. For every acre the little gray workers turn up from seven to eighteen tons of earth annually. Do we delve in the Book enough to bring up the fertilizing loam of God's desire for the world that would bring about the advancement of His kingdom.

RECIPE FOR A HAPPY DAY. (127)

Take a little dash of cold water,
A little leaven of prayer,
A little bit of sunshine gold
Dissolved in morning air

Add to your meal some merriment,
Add thought for kith and kin,
And then, as a prime ingredient,
A plenty of work thrown in.

Flavor it all with the essence of love,
And a little dash of play;
Let a nice old book, and a glance above,
Complete the well-spent day.

—Selected.

THE PRICE. (128)

Only a tired toiler—
Can taste Sleep's glad release.
Only a soul that suffers
Can give to another peace!

—Outlook.

SOMEBODY. (129)

Somebody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought "'Tis sweet to live;"
Somebody said "I'm glad to give;"
Somebody fought a valiant fight;
Somebody lived to shield the right;
Was that somebody you?

SUFFER THE CHILDREN. (130)

The brightest lights in the churches were converted in early life. Adam Clarke, the commentator, was converted at four years of age. His influence will shine in the moral heavens while the sun shines in the natural heavens. Alfred Cookman, the great revivalist, was converted at ten years of age. He will shine in the kingdom of God as the stars in the firmament of heaven for ever and ever, and thousands will rise in the judgment and call him blessed. Isaac Watts, the great poet, was converted to Christ at the age of nine years. The influence of this great man of God, in tuning the golden harps, will be felt through the endless ages of eternity. Robert Hall was converted at twelve. Jonathan Edwards at seven. William Penn at nine.—Harvester.

Contributed by C. W. Bibb, Minneapolis, Minn.

"YE ARE THE DWELLING-PLACE OF THE MOST HIGH." (131)

It was Cicero who said: "When you look upon a large and beautiful house, though you failed to see the master of the house and find it quite empty, no one could persuade you that this beautiful mansion was built for weasels and mice that abound in it."

When you meet some poor sotted unfortunate did it ever occur to you that this batch of humanity was not created for dissipation, but rather for the dwelling place of the Most High?

How often, too, it happens that the right help at the right time may be the means of regenerating and making this very man the habitation of God.

RETURN GOOD FOR EVIL. (132)

Pericles, the Athenian, was one day followed to his home by a member of the Assembly who loaded him with the abusive epithets of which the Athenian vocabulary was so richly stored, to which the illustrious Pericles paid no heed until on arriving at the porch of his home, when he turned to his torch bearer and bade him light his abuser to his home.

Hard! Certainly, but its the Christ way of treating those who ill treat us.

NEVER DIES. (133)

The history of the Crusades has preserved the following legend which has a most charming moral, be it only a legend:

Engleram, the dead son of Count de St. Paul, appeared to Anselene de Ribeau mont when the following conversation took place:

"How is it," said Anselene, "that you whom I saw dead on the battle field, are now full of life and hope?"

"You must know," replied Engleram, "that those who fight for Jesus Christ never die."

Christianity is the only thing known to man out of which we get a continual dividend. No man ever entered with all his heart into the work of the Lord Jesus that did not get in this life infinitely more out of it than he put into it and at the same time has the promise that through all eternity he shall continue to draw dividends, not annually, not quarterly, not monthly, but constantly, day by day, hour by hour, moment by moment.

TWO EXTREMES. (134)

It is said that a celebrated painter once wished to portray upon canvas the contrast which exists between innocence and guilt as manifest in the countenance of a little child and a hardened, imbruted criminal.

After diligent search he found a little child which seemed to him the most beautiful and perfect embodiment of purity and innocence he had ever seen. Its form was faultless; its wavy tresses kissed by the sunlight were perfect; its complexion was clear and rosy; its eyes were large and lustrous; its lips were perfect in outline and overflowing with sweet prattling words; its forehead was full broad and white; in fact, every feature, as well as the complete expression, was radiant with almost more than mortal loveliness. With the greatest care the painter transferred the face to his canvas and hung it up in his studio until he should find its opposite.

For years he sought in all directions for a face that should comprise everything hideous and hateful. He went among the poorest and the outcast of great cities; he visited the haunts of infamy and vice for a face that should form a perfect contrast to that of the little child. Success at last crowned his efforts, for with true artistic delight he one day discovered in a prison a face which completely met his ideal. It was the face of a felon chained to the floor of the dungeon, where, for the most appalling crimes, he was to be confined until his trial.

He was young in years and yet he looked like an old man, for his form was bowed and tremulous, the result of unbridled debaucheries; his hair and beard were long, and matted, and filthy; his lips were purple and swollen, and his mouth was full of cursing; his eyelids were corroded, and his eyes were bleared and blood-shot.

In due time the painter prepared for his work, but strange to tell, ere the task was accomplished he learned that the young man before him was the identical person whose childish portrait he had kept hanging in his studio for so many years.

THE BELIEF OF UNBELIEVERS. (135)

To the Roman centurion he was the "Son of God."

To despair-crazed Judas he was "the innocent blood."

To the perplexed Pilate, he was the man "without fault."

He was the "wise man" of Flavius Josephus.

To Celsus he was the miracle working "magician."

He was the "healer of the lame, blind, and demoniac," of Julian the Apostate.

Porphyry called him the "pious man."
To Diderot the history of Jesus was the "unsurpassed story."

To Napoleon he was the "Emperor of love."
To David Strauss he was the "highest model of religion."

To John Stuart Mill he was the "guide of humanity."

To Lecky he was the "highest pattern of virtue."

To F. Pecant he was the "holy before God, terrible to devils."

To M. Renan he was the "greatest among the sons of men."

To Rousseau the anguish of Calvary was that of a "dying God."

To Theodore Parker, Jesus was the "youth with God in his heart."

Frances Cobb found him to be the "regenerator of humanity."

Robert Owen called him the "irreproachable;" and unconsciously, unadmittedly, Jesus was the "star" of faith which Robert Ingersoll saw rising in the night of death, and as its light fell upon the new-made grave, he mistook the benediction of comfort proffered by the pierced hands for the rustle of an angel's wing.—Epworth Herald.

CHRISTMAS ILLUSTRATIONS.

Selected by FREDERICK BARTON.

THE "NOW" OF CHRISTMAS. (136)

A very meaningful Christmas legend is told among the Russian peasants. The wise men from the East with their precious gifts of gold, frankincense, and myrrh, had started on their journey to the Infant Messiah. On their way across the deserts they saw a humble dwelling in which an old lady was engaged in household work. They told her that they were going to seek the Christ, and asked her to accompany them. She made answer, "I will come, but not now." She gave them her blessing, and promised to follow them as soon as her work was done. But when she was ready to go, the wise men had departed, and the beacon star in the heavens had disappeared.

"She did not find the Christ-Child;

'Tis said she seeks Him still,

Over the wide earth roaming,

With swift remorseful will."

And although, according to the legend,

"She twines the Christmas garlands,

And lights the Christmas fires,

And leads the joyful carols;

In all the Christmas choirs;"

although the peasants pray,

"Attend her, holy angels,

Guard her, ye cherubim,"

her search for Christ is fruitless, because she did not improve the one golden opportunity of finding Him who is the Saviour of the world.

There is a deep truth wrapped up in this simple story, a story, which in some, though varied form, finds expression among almost every people of earth. The "Now" of Christmas is a solemn fact. It is a golden opportunity; but a solemn thing to neglect. At this holy, happy, blessed Christmas-tide you are again invited to come to Christ. Say not the words of a possibly fatal delay: "I will come, but not now!"—G. B. F. Hallock, D.D.

CHRIST THE DECIMAL POINT OF HISTORY. (137)

Christ has been given this name. He cut the chronology of this world in twain. When you read your classic writers, you notice such and such a thing took place before Rome was founded. Every thing now is taking place either before or after Christ. The birth of Christ is the Greenwich from which all the longitudes of time are reckoned; and when Mr. Gibbon wrote his history of the Decline and Fall of the Roman Empire, he had to date every chapter "A. D." It would not have been intelligible without this. He did not believe in the Lord, but he always had to say A. D., something or other. And the most confirmed skeptic could not even write a check on the bank, or invite his friend to take dinner with him without putting down the date which acknowledges that in such a year Jesus Christ was born.

THE RICHES OF POVERTY. (138)

One Christmas Eve, but a few years ago, a ragged newsboy was seen to enter a saloon on Printing House Square. He sold a few papers, and just before he left the room he hesitated for a moment before a small box standing on the counter, marked "Gifts for Poor Children." When the boy thought no one was looking he dropped a few pennies into the box—all the profits of sale—and ran out into the night.

A witness to his generous act followed him. It was very cold and snow was on the ground. The boy was seen to hurry away to a staircase on the outside of a building, and there creep under the slight protection of the boards. There he lay down to sleep with only the heavens for a roof, and the moist ground for a bed. When asked why he who had no home

and was compelled to sleep in the cold and the snow had given his all, he replied: "I thought there were some poor children not so well off as I am. I can sell papers, you know."—Dr. Charles H. Eaton.

CHRISTMAS, 1620. (139)

The Christmas in history, which comes back to my memory most often, is that of 1620. Governor Bradford says grimly that the whole party of the forefathers landed and went to work: "No man rested all that day." They meant to defy the Pope of Rome and the Established Church of England by working on Christmas Day. To that contumacy of theirs we owe it that constitutional government for the world was born on Christmas Day.

On the same Christmas, James the Fool celebrated Christmas by the acting of a masque in which the fun was made by "the baiting of a Puritan." While King Fool and the fools around him were fooling in this exquisite fashion, those hard-working men on the other side of the Atlantic were sawing and splitting and building—building, as Mr. Emerson said, far better than they knew. I believe it is this contrast which brings this Christmas so often into my memory.—Edward Everett Hale.

TWO CHRISTMAS MESSAGES. (140)

Dr. Henry van Dyke of Princeton University preaches the gospel of labor in this couplet:

"This is the Gospel of labor—ring it, ye bells of the kirk,
The Lord of Love came down from above to live with the men who work."

"Be pitiful, for every man is fighting a hard battle," was the tender Christmas message sent by Ian Maclaren to the readers of "The British Weekly."

"INASMUCH," ETC. (141)

Matt. 25: 40. Luke 2: 7.

"Christ still on earth,

On the night of His glad birth,
Lies in many a little cot
That the stars have quite forgot;
Stretches out a quivering hand
Where the city outcasts stand,
Knowing hunger, knowing cold,
Naked, sick, and poor, and old;
Still is with us in such guise
As we'll know in Paradise."

O men in prosperous homes who live,
Having all blessings earthly wealth can give,
Remember their sad doom
For whom there is no room—

No room in any home, in any bed,
No soft white pillow waiting for the head,
And spare from treasures great
To help their low estate.

May all who have, at this blest season, seek
His precious little ones, the poor and weak,
In joyful sweet accord,
Thus lending to the Lord.

—Phoebe Cary.

PHILLIPS BROOKS' CHRISTMAS PRAYER. (142)

O never failing splendor!
O never silent song!
Still keep the green earth tender,
Still keep the gay earth strong.

O angels sweet and splendid,
Throng in our hearts and sing
The wonders which attend
The coming of the King!

Till we, too, boldly pressing
Where once the shepherds trod,
Climb Bethlehem's Hill of Blessing,
And find the Son of God.

—Phillips Brooks.

FOR THE SORROWFUL. (143)

There is an ancient picture of the Christ-Child in the stable. The Child lies upon the straw, the mother is bending over Him, the wondering shepherds are near, and in the background are the cattle. It is night, and there is only one feeble lantern in the place; but from the infant Child a radiance streams which lights up the rude scene. It is in sorrow-darkened hearts where Christ shines brightest. The light streaming from Him who is the Light of the world, in whom there is no darkness, illumines all the gloom of grief.

DEADLY GIFTS. (144)

Many things for which we ask God would prove our ruin if granted to us. Many a success in this life has meant eternal failure and disaster in the world to come. The Queen Dowager of Navarre was offered for her wedding a costly and beautiful pair of gloves, and she put them on; but they were poisoned gloves and they took her life.

DEAD SEA NEVER GIVES. (145)

Matt. 10: 39.

Why is the Dead Sea the Dead Sea? Simply because it constantly receives and never bestows—it constantly gets and never gives. Millions of tons of water are poured every day into the Dead Sea; the Jordan pours its full tide of water into that sea, so that the Jordan alone, it is estimated, puts six million tons of water every day into that seething caldron. Then there are smaller streams pouring their water into this basin, and it never goes out. The Dead Sea has no outlet, visible or invisible. In the very nature of the case, it could not have an outlet because it is the lowest body of water on the globe—no place it could run unless it ran up hill. The old geographers used to believe there was a great cavity, an enormous chasm, in the bottom of the Dead Sea, and that its water in some mysterious way poured itself down into the center of the earth; but Lieutenant Lynch, of the United States navy, sounded every part of the Dead Sea. So men and women who always get and never give die at heart, their lives instead of being a sunny stream are a scorching Red Sea.

A CHRISTMAS CIGAR. (146)

One Christmas mother invited all her children to her home to spend the day. I went, and enjoyed the last Christmas I ever spent with her. After dinner I went outdoors to smoke, but didn't enjoy it, so I let the fire go out and went back into my mother's presence with the unlit cigar between my teeth. As I entered mother looked up and said:

"My son, I wish you would do something today that you will in the future always be glad you did do upon this Christmas day."

"Name it, mother," I replied.

"Throw that cigar into the stove, and never smoke another; it is a slow but sure poison, besides being an expensive habit."

I took out the cigar from my mouth, looked at it, asked myself, Can I leave off smoking?—then I looked over to mother's chair; her eyes were closed, but her lips moved, and I felt that mother was lifting her heart to God for me, and the words came to me, "My grace is sufficient," and instantly I raised the stove lid and threw in my Havana, and said:

"Mother, I will do it."

"You will never regret it," she said, and tears of joy rolled down her cheeks. And I am happy to say I never have regretted it.

—Onward.

SNOW AND ICE. (147)

"This snowless ice plain is like a life without love—nothing to soften it. The marks of all the battles and pressures of the ice stand forth just as when they were made, rugged and difficult to move among. Love is life's snow. It falls deepest and softest into the gashes left by the fight—whiter and purer than snow itself. What is life without love? It is like this ice—a cold, bare, rugged mass, the wind driving it and rending it, and then forcing it together again, nothing to cover over the open rifts, nothing to break the violence of the collisions, nothing to round away the sharp corners of the broken floes—nothing but bare, rugged drift ice."—Nansen.

HIS LIKENESS. (148)

Psalms 17: 15.

In turning over the leaves of a friend's book I came upon a piece of white paper, irregular in form and with the center cut out in a curious shape. On the uppermost side were the words, "Without form or comeliness;" and wondering a little as to the application, I turned the paper and found upon the other side directions for holding it up to the light in such a manner that a shadow would fall upon a smooth surface.

When the directions had been complied with I was surprised and somewhat startled to behold upon the blank wall a likeness to the head and face of the Saviour, as we are accustomed to see it portrayed.

NEW YEAR'S ILLUSTRATIONS.

NEW YEAR'S NIGHT OF THE UNHAPPY (150)

An old man stood on New Year's night in the window, and looked with deep despair up to the motionless, ever beautiful sky and around on the still, pure, white earth, whereupon was there no one so perturbed and comfortless as he. For he was near his grave; it was covered by the snow of age, and not by the verdure of youth; and he had brought nothing out of a long, rich life—nothing with him but errors, sins, and misery, a wasted body, a ruined soul, the breast full of poison, and an old age of remorse.

His fair youth time returned like a vision to him, and took him back to the time when he had stood with his father upon the branching road of life. The right-hand path led into the sunny land of virtue, full of light, good fruits, and angels, a wide, still country. To the left was the underground path of vice, leading to a black hell, full of dripping poisons, writhing serpents, and dark, stifling steam. O how the serpents clung to his breast! O, the poison on his tongue! He knew well where he was.

Mindless and inexpressible agony, he called to heaven: "O give me back my youth again, O Father; stand me on the branching path of life again, that I may life my life over."

But his father and his youth were gone long ago. He saw fireflies dancing over the swamp and extinguished in the churchyard, and he

said, "They are as my foolish days." He saw a star fall from the sky, shining as it fell, and then vanish in the earth. "That is I," said his bleeding heart, and the serpents of remorse made still larger their wounds.

The flickering phantasms drew the creeping somnambulist out on the roof, and the windmill raised its arms threateningly as if to dash him to pieces, and as his last hours approached the spirits of the dead came from their empty tombs.

In the midst of these terrors suddenly from the tower came the New Year's chimes like distant church music. He was deeply moved, and as he looked around the horizon, and over the wide landscape, he thought of his youthful friends, that now, better and happier than he, were teachers of the world, the fathers of happy children, and blessings to mankind; and he said: "O, could I also on this first night of the year sleep with dry eyes as once I could! Alas, I should now be happy if I had only followed my parents' teachings, and fulfilled their New Year's wishes for me!"

The vision of his lost opportunities came with fearful clearness before him. He could see no more; he restrained his eyes; a thousand hot tears streamed into the hiding snow. He moaned in despair: "O, youth, only come back, come back again! And it came back; for he had only on the New Year's night been dreaming. He was still a young man; only his errors were not a dream. But

he thanked God that while he was still young he could turn from the pathway of vice into the sunny way of the pure land of virtue.

Consider him, young reader, when you are inclined to an evil course. This fearful dream will be your judge in the future; but when you once call mournfully: "Come back, beautiful youth," so will it never come again to you.—Jean Paul Richter.

HABIT. (151)

From childhood we have heard from the "chains of habit." It is well enough to know that habits are like chains when once we have acquired them, but for the consideration of those who have yet to form their habits, another simile is more impressive.

We have all seen that picture representing a giant in the hands of Liliputians. The latter have found him "s-s-s" and are binding him with a fine thread. If he were to waken as soon as the first few strands were wound around his limbs, he could without effort break them and rise to his feet. But he sleeps on while innumerable meshes are made, which as they multiply, confine more and more securely the great form. Finally, he awakens to find himself a prisoner.

Those strands of thread are like the varied influences which form habits. The first or second or twentieth impulse in any direction might be thrown off; but the thirtieth, combined with others from other directions, but tending to the same point, soon carries the individual ideas. Once influenced by one series of cords he all the more easily yields to another. Before he knows it the threads of habit give direction to his life.

What we have said applies equally to good as to bad habits. And it is to be remembered that to form good habits is the best antidote against the destructive effects of bad ones. A man is in a large degree what his habits make him.

RESOLUTIONS. (152)

Emerson once wrote: "A purpose is always a companion." That is a great truth. A noble purpose, pure and truth-born, uplifts and fits the soul for God's work. A definite clear-cut purpose inspires, gives strength. Doing is joy, when we do under the behest of a noble purpose. Life is barren, without adequate motives. History is filled with examples of failure for want of a purpose, and ruin crowds every life which is attuned to low and unworthy purposes. Do you want a new companion, a pleasing, inspiring, helpful one? Tie your life to some worthy, holy purpose.

TIME'S CLOCK. (153)

Old Time's great clock, that never stops,
Nor runs too fast nor slow,
Hung up amid the world of space,
Where wheeling planets glow,
Its dial-plate the orbit vast—
Where whirls our mundane sphere—
Has pushed its pointer round again,
And struck another year.

—Longfellow.

"ALL THINGS BECOME NEW." (154)

New mercies, new blessings, new light on the way;
New courage, new hope, and new strength for each day;
New notes of thanksgiving, new chords of delight;
New praise in the morning, new songs in the night;
New wine in thy chalice, new altars to raise;
New fruits for thy Master, new garments of praise;
New gifts from his treasures, new smiles from his face;
New streams from the fountain of infinite grace;
New stars for thy crown, and new tokens of love;
New gleams of the glory that awaits thee above;
New light of his countenance, full and unpriced—
All these be the joy of thy New Year in Christ.
—Frances Ridley Havergal.

DISSATISFIED. (155)

I asked, with the old year dissatisfied,
Ah! who will tell me how to mould the new
Fair to my wish?
The last December day
Was slowly vanishing into the void,
The void that swallows all.
"Tis not for thee
To mould the year."
I know not whence the word.
Perhaps it sparkled from a great white star
That palpitated in the purple night.
"If thou art richer, stronger, more alive,
The year thy wealth, thy strength, thy life, will show
As in a mirror. With thyself the task,
Yet hast thou help. The duties set for thee
Are like a soil for growing; and above
God's blessing is this bright and bounteous sky."
—Mary F. Butts.

A YEAR'S THRESHOLD. (156)

We are standing on the threshold, we are in the open door,
We are treading on the border-land we have never trod before,
Another year is opening, another year is gone,
We have passed the darkness of the night, we are in the early morn;
We have left the field behind us, over which we scattered seed,
We pass into the future, which none of us can read.
The corn among the weeds, the stones and surface mold,
May yield a partial harvest; we hoped for sixty fold.
Then hasten to fresh labor, to thresh, and reap and sow,
Then bid the New Year welcome, and let the old year go—
And gather all your vigor, press onward in the fight,
And let this be your motto: "For God and for the right."
—Selected.

UNUSUAL.

GOT RELIGION.

The rector of a fashionable city church was on a visit and a zealous young curate from a neighboring town was officiating. Aunt Chloe had rheumatism and couldn't walk to her own church that Sunday, and thought she would try the 'Piscopal church. The verger put her in a back seat in the gallery, which had no other occupant. The young man warmed to his lesson, and he let loose some sentiment that caused Auntie to say "Amen" under her breath. Later, another sentence caused her to say it out loud. Those who heard it turned their heads and looked towards the gallery. When he reached the climax, his sympathizer in the gallery waved her arms and yelled "Hallelujah," and she had it powerful. The verger rushed for the gallery and grabbed her. "Sit down, sit down; what is the matter?" "Gettin' religion, chile." "This is no place to get religion; this is an Episcopal church. Sit down and keep quiet."

NOT HER FINGERS.

Oliver Wendell Holmes enjoyed nothing so much as a clever retort, even if it happened to be at his own expense. One day, at an entertainment, he was seated near the refreshment table, and observed a little girl looking with longing eyes at the good things. With his invariable fondness for children he said, kindly:

"Are you hungry, little girl?"

"Yes, sir," was the reply.

"Then why don't you take a sandwich?"

"Because I haven't any fork."

"Fingers were made before forks," said the doctor, smilingly.

The little girl looked up at him and replied, to his delight, "Not my fingers."—Exchange.

TWO "COLLECTION" STORIES.

Pierpont Morgan's gift of a \$15,000 electric plant to St. Paul's Cathedral, London, reminded a Cleveland man that Willard E. Winner, a Kansas promoter, used the same tactics, fifteen years ago, at a rich but stingy little place up in Vermont. Winner had a lot of real estate mortgages and debenture bonds to sell for his company. He knew the village was rich. He landed in the city Saturday and met a few financiers, but didn't talk business. Sunday he attended church. A debt of \$800 had been hanging over the church for years. The minister stated the case, urged liberal giving, and told of the greater usefulness of the church if the debt were lifted. "Would anybody give?" he asked.

A painful pause followed. Winner waited until it was certain no one else had anything to say. Then he arose and asked the amount of the debt.

"Eight hundred dollars," replied the minister.

"I will give you my check for that amount," said Winner, as he sat down.

"The audience was amazed. The minister gave most of the closing prayer to Winner, and the people all met him before he got away

from the church. During the week the mortgage was burned, and a great praise service was held. Winner was the lion of the hour.

During his stay there he sold over \$300,000 worth of securities to the very people who couldn't pay an \$800 debt.

A good Scotch woman was much impressed by a sermon on giving. She told her man on reaching home that the minister had said that those who would give up anything to the Lord would get a hundred per cent. in this life and slathers of things in the life to come. Sandy was interested in the hundred per cent., but was doubtful about the returns. They had saved up ten pounds, and finally he agreed to risk a pound. As he heard nothing in the way of dividends he bewailed his loss and berated the preacher. But nearly a year later the woman's aunt died and left her a legacy of a hundred pounds. "Wuman, wuman, why didn't you put in the whole ten pounds, and only to think where we would be now."

A ship being in great danger at sea, everybody was observed to be upon his knees but an Irish officer, who being called upon to come with the rest to prayers. "Not I," said he, "it is your business to take care of the ship; I'm but a passenger." The church is carrying too many such passengers.

An Irishman at the battle of Waterloo was somewhat startled when the head of his comrade was taken off by a cannon ball. In a few minutes a spent ball broke off the finger of his comrade on the other side. The latter threw down his gun and howled with the pain when, the Irishman shouted at him, "You ould woman shoth yer cryin', you're makin' more noise about your cut finger than the man who has just lost his head."

Little Alice was crying bitterly, and, on being questioned, confessed to having received a slap from one of her playfellows. "You should have returned it," said the mother. "Oh, I returned it before," replied the little girl proudly. Secret of church quarrels.

COMPELLED HIM.

A church in Washington city had appointed a committee of ten to invite strangers. On Saturday afternoon they would go to the hotels and find out the names of all the young men who were guests for the Sabbath. To each of these they sent a personal letter of invitation to church and Sunday School.

One of the young men took his invitation from the postoffice box, glanced at it, and threw it away. The clerk picked it up, put it in another envelope, and laid it in his box. At supper time he had his second invitation. He again threw it away, but by the kindness of the clerk it was again put in an envelope, so that by bedtime he had a third invitation. He was astonished, but threw it aside again. However, at breakfast time the letter in a new envelope was beside his plate. When he received this invitation the fourth time, he made up his mind, that if any church would send him four invitations in one evening, it was time for him to go there and see what it meant.

DIDN'T MONKEY WITH RELIGION.

In The Remittance Man, by W. A. Fraser, Saturday Evening Post, occurs the following: Friends of the dean's wayward son, having hired an audience to hear the dean preach, to get him out of the way, so the son could try a horse entered in a coming race. Red Mike, one of the hirelings, had gone to the church in considerable trepidation, for he had heard much of the solemnity of such functions. The dean's sensible talk pleased him so much that, when the clergyman was leaving, Mike felt it necessary to say a few words of thankful congratulation. Holding out a big paw, handy in the arts of broncho-busting and liquor-handling, he said to him: "Hanged if I don't like you, parson."

Dean Ruthven was flattered, naturally; this homage of the uncouth cowboy was gratifying. He stammered a deprecating remonstrance, claiming that he had done so little to merit the other's good opinion.

"Yes, you have, parson," Mike assured him. "You're all right you've asked me straight why I like you so much, an' I'll give it to you straight back. I was a bit shifty of ministers, havin' heard as how they pumped it into a fellow to beat the band, but today you've monkeyed less with religion than anybody I mos' ever heard speak on the subject—that's what!" The same compliment could be applied to much of the preaching today.

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STUDIES IN NEGLECTED TEXTS.

For Revival Services.

By G. B. F. HALLOCK, D. D.

A NEW YEAR MESSAGE.

THE NEED OF HASTE.

"Brethren, the time is short." 1 Cor. 7: 29.

Paul is here giving advice to the Corinthian Christians. He had been with them for two years. He had labored faithfully and had established a church in the midst of the splendid, but dissipated city of Corinth. In answer to a letter from them he gave them advice upon various subjects, as regarding marriage, the eating of meats offered to idols, the dress of women in public, the exercise of spiritual gifts, and the making of collections for the poor. He tells them not to go to law one with another, teaches the doctrine of the resurrection, instructs them in regard to temperance and chastity, exhorts them to Christian living, not by rule, but from love, and urges them to general faithfulness, by this conclusion: "Brethren, the time is short," etc.

I. In the first place this verse says to each of use, Brethren, the time is short for preparation. Time is short to us all in reference to eternity. Eternity is long. Time is short. Life is like a sleep. When we sleep time flies swiftly. Life is like a dream. A dream is over before we know it. Life is like a tale that is told. When an interesting story is told, how swiftly time flies! Life is like grass and flowers. They spring up quickly but wither. Life is like the swift ships. How quickly they sail by. Life is like mist or vapor, "that appeareth for a little time and then vanishes away." Preparation for eternity must be made. How short a time there is for it! If you are going to prepare, do it now.

II. This verse says to us again, Brethren, the time is short for work. The time for working is short, therefore, let us begin to-day. "The night cometh wherein no man can work."

1. There is much work to be done for ourselves.

2. There is much work to be done for others. Other lives, too, are short. If we are going to help them, we must do it now.

III. This verse says to us again, Brethren, the time is short for using this world. We are to "use this world as not abusing it, for the fashion of this world passeth away." Witness the rapid changes in your neighborhood, among your friends, in the events of life.

1. Brethren, the time is short for using this world, therefore, do not be entirely taken up with the business of life. "Buy, but as though you possessed not."

2. Brethren, the time is short for using the world, therefore, do not be wrapped up in its enjoyments. "Let them that rejoice, be as though they rejoiced not."

IV. This Scripture says, once more, Brethren, the time is short for trouble and sorrow. Supreme love to God and faith in Him puts limits on sorrow. "Let them that weep be as though they wept not." Religion does not remove trouble, but softens it.

1. If we struggle against poverty, then the time is short for the struggle.

2. If we must meet persecution, then the time is short for our suffering.

3. If we are fighting against sin, then the time is short for battle.

4. Especially, if we are sorrowing over separation from loved ones gone before, then, brethren, the time is short until we shall meet them.

5. Especially, do not permit yourself to be fretful and over-anxious. "I would have you without carefulness." The Apostle would have us believe in God, in His love, His wisdom, His power, His providence. This is a good message for us at this season of the New Year.

THE ADVANTAGES OF SEEKING THE LORD.

"They that seek the Lord shall not want any good thing."—Ps. 34: 10.

The Psalm has been called "The Good Man's Song of Triumph." Recognizing that God knows best what is really "good" for us, here is assurance that those who "seek the Lord,"

I. I shall not want any good thing connected with their salvation and acceptance with God. They have assurance of pardon, adoption as children, justification, comfort, and help from the Holy Spirit.

II. Shall not want any good thing necessary for their enjoyment, protection or care. They will be provided with needed blessings—defended—delivered—guarded—kept.

III. Shall not want any good thing to comfort them in darkness and trouble. Will be given God's presence—word—love—sympathy—help.

IV. They shall not want any good thing to support in death or secure their safe arrival in heaven. See Ps. 23.

CHRISTIAN UNSELFISHNESS.

"For even Christ pleased not Himself."—Rom. 15: 3.

How great is the tendency to become self-centered. But among the followers of Christ the only way to be great is by becoming great servants. We do best when we do most for others' good.

To this end let us learn Christian unselfishness.

I. The example of Christian unselfishness. "For even Christ pleased not Himself." The ideal of Christian attainment is to be like Christ. The test and proof of discipleship is to be led by the Spirit of Christ. (Rom. 8: 14). (1.) Christ did not think of his personal comfort. (Matt. 8: 20). We too often do. (2.) Christ did not seek personal honor. (Phil. 2: 7). We do. (3.) Christ did not strive for advantage over others. (Matt. 10: 43). We do.

II. The impelling motive to this life of self-forgetfulness was love (John 15: 13).

It is characteristic of love that it seeks not

its own but others' good. Note some particulars in which we may show this Christ-like unselfishness in love:

(1.) The unselfishness of love may be shown in Christ-like sympathy with the sorrowing. (Luke 7: 13). (2.) The unselfishness of love is manifest in readiness to bear the burdens of the weak. (Gal. 6: 2). (3.) The unselfishness of love is seen especially in efforts to save the souls of the perishing. (Rom. 1: 14). "I am debtor." (4.) The unselfishness of love may be displayed in a readiness to give up many so-called rights, for the good of others. (1 Cor. 8: 13). "If meat offend . . . I will not eat meat." (5.) The unselfishness of love leads us to do work that is hard and disagreeable for others' sakes. (Acts 20: 21-24).

III. Some of the rewards of Christian unselfishness.

1. Happiness. In acts of Christian unselfishness is the way to forget all our own trials and heart aches. It is also the way to positive joy.

2. Friends. It is the way to have friends, and be valued in life. (Prov. 18: 24).

3. Remembrance. It is the way to build our best monument—in the hearts of others. (2 Chron. 32: 33).

4. God's approval. In acts of Christian unselfishness is the way to the "Come, ye blessed," "Inasmuch as to the least of these, to me." (Matt. 25: 40).

Are we Christ's? Then we must show it by acting under this law and after this example of Christ. Selfish people are ever seeking and never finding happiness; unselfish people are finding happiness ever without seeking. It is to be obtained indirectly. Try giving away in order to become rich. Try Christian unselfishness as to the road both to happiness and to heaven.

LIVING TO CHRIST.

"For to me to live is Christ."—Phil. 1: 21.

Paul derived his greatest bliss from his connection with Christ and from living to His glory.

Christ is the Christians "all in all."

I. "For to me to live is Christ"—life from Christ. (1.) Because secured by Christ. Substitution. (Titus 2: 14). (2.) Because given by Christ. Infused into, quickening the dead soul. (Eph. 2: 1). (3.) Because maintained by Christ. As heart to body, vine to branches, so is Christ the sustainer and support of all spiritual life. (John 15: 4, 5).

II. "For to me to live is Christ"—life for Christ. The Christian's employment is the service of Christ. "Whose I am, and whom I serve!" (1.) Ownership. (2.) Service. "On duty!" "Lord, what wilt thou have me to do?" "My heart for Christ; my hands for His service." (Romans 12: 1).

III. "For to me to live is Christ"—life in with Christ. Nothing so pleases as His presence. (Luke 24: 32). (1.) In the closet; (2.) in the word; (3.) in the sanctuary; (4.) in the ordinances—the Christian meets Christ, sees Christ, hears His voice, feels His love, and finds delight. (Sol. Song 2: 3).

IV. "For to me to live is Christ" ought

to mean for each Christian life like Christ's.

Life from Christ, life for Christ, life with Christ, should result in life increasingly like Christ's.

1. Brought about by companionship. Therefore "changed into the same image." (2 Cor. 3: 18).

2. Brought about by following His example. Therefore "pressing toward the mark." (Phil. 3: 12, 14). "Unto a perfect with Christ. The Christian's joy is communion notice."

I. First, His devoted consecration. Christ had a work to do and He gave Himself wholly to it. He was in earnest about it. The very keynote of His life was: "Wist ye not that I must be about my Father's business?" He "went about doing good." He "pleased not Himself." The secret of Christ's life was the pouring out of Himself for others. We have our model in Him who "came not to be ministered unto, but to minister." Learn of Him; from His devoted consecration to His work.

II. Again, let us learn from His loving sympathy with the needy. Finding in our hearts a desire to do something for Christ let us learn from His loving sympathy the art of winning souls to Him. We know that Christ was always kind and approachable and sympathetic. So must we be if we would do work for Him.

III. Again, let us learn from Christ's habits of prayer. In this, too, He is our model; for He began, carried on and followed all His work with prayer. If God's own Son felt the need of prayer in His work, how can we poor, weak mortals expect to succeed without it? How often do we read of His going to the mountains, or to the desert places, or alone to pray! If we would do much for God man." (Eph. 4: 13; 1 Peter 2: 21, 22). The aim: A life in purity, in gentleness, in consecration, in prayerfulness, in self-sacrificing love, in submissiveness to God's will, like Christ's. Highest possible ideal! Better motto than, "Look up, and not down," etc., and others like it—better because there is more Christ in it. Let us make it our own life: Life from Christ, life for Christ, life with Christ, life like Christ's.

CHRIST OUR TEACHER.

"Learn of me." Matt. 9: 29.

Nicodemus was right when he said, "Rabbi, we know that Thou art a teacher come from God." Christ was a teacher come from God. And He meant to let us all know that He was when He spoke those words of conscious leadership, "Learn of me." This means to us all that in order to our highest success in Christian work and living, we must sit humbly at the feet of Christ and get His Spirit, study His methods, and know His will.

In naming a few particulars in which as Christian workers we may learn of Christ let us ask much of God; we must be men and women of prayer. We must literally pray without ceasing.

IV. Once more, let us learn from His unwavering faith. To be sure, Christ was the Son of God. He was divine. But has not the disciple as much reason for faith in His work

when he has the promise of Christ's presence and help? Christ says: "As my Father hath sent me, even so send I you." He has given us a full ordination and sent us to work for Him. And He says, "Lo, I am with you alway." If Christ knew that He should finish the work God had given Him to do—if in the darkest hours He was still conscious that the kingdom that He was founding would be an everlasting kingdom—if He knew that the Gospel He was proclaiming was destined to conquer the world, then, as laborers together with Him in the same work, have we not reason for faith? Remember that if we would be successful workers for Christ we must catch something of this same spirit of unswerving faith.

LIVING EPISTLES.

Epistles . . . known and read of all men . . . written not with ink, etc. 2 Cor. 3: 2, 3.

The lives of true Christians at Corinth served as letters to recommend both Paul the servant and Christ the Lord. Men read men. Living epistles are read when Bible epistles are not.

Five things about these letters are mentioned:

a. The tablet on which the writing is made—"Fleshly tablets of the heart."

b. The writing. Not Christianity printed in creeds, but the "mind of Christ" legible in lives.

c. The writer. "The Spirit of the living God." Without Him we can do nothing.

d. The pen. God uses human instruments. He used Paul. He uses us.

e. The readers. They are many. They read with varying motives; some to comment on us favorably, many to do so unfavorably.

I. Observe, first, that every one's life is an open letter.

1. Addressed to the world and challenging inspection. (Matt. 5: 14).

2. The challenge is accepted and men read and judge us. (Acts 4: 13).

II. Notice, also, our life-letter should be clearly written, so, easily read. (Matt. 3: 18).

1. Therefore be not secret Christians, but confess Christ openly. (Mark 8: 38).

2. Then show forth a plain and legible life. How many life epistles are so scribbled we can hardly make them out. (Isa. 43: 10).

3. Consider yourself employed for God to reveal Christ. (Acts 1: 3).

III. Bear in mind also, how many, many are the readers. "Known and read of all men."

Christian lives are about the only religious books the world reads. Outsiders form their impressions of Christianity, not as it is revealed in the Holy Scriptures, but as it is revealed in us. They do not study God's Word, but they do study church members. Let us be careful to reveal only "the truth as it is in Jesus."

IV. Lastly, remember that, like all reading, what men read in this way has great influence upon them. (Acts 5: 15).

1. This gives us great opportunities for good. For we may lead men to Christ.

2. It also carries great possibilities of evil. For we may drive men from Christ.

Christian, be the reflector of Christ. If ever such living was needed it is now. And pure lives are possible—as possible as the pearl in the sea, but not salty; as the fair lily in the foul pond, or as a fire-fly passing through the flame unscorched. In the world but not of it, let us be living epistles, known and read of all men.

WITNESS-BEARING FOR GOD.

"Ye are my witnesses, saith the Lord." Isaiah 43: 10.

There are at least two ways in which every-one of us can give testimony for God.

I. First, by your lips.

If we are true Christians it is our duty to be known as Christians. It is our duty to make lip confession. "If thou shalt confess with thy mouth the Lord Jesus, etc." Then it is our duty to actively proclaim Christ. We are to go "everywhere preaching the Word." Dying words are cherished and dying wishes respected with a peculiar sacredness by us all. When Christ knew He was about to go to His Father, He led His disciples out to Mount Olivet and told them He must leave them. It was just before His ascension, and He was speaking very tenderly and lovingly to them. And these were His very last words: "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and unto the uttermost part of the earth." And when He had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight. Christ has taken His place at the right hand of God. He has committed His cause into the hands of men. He has promised to be with us always, but He expects every one of His disciples to be a living witness for Him. Let us not be ashamed to teach for Christ, preach for Christ, labor for Christ, testify for Christ everywhere we go. We men and women are His messengers. "Ye are my witnesses."

II. Second, by our lives.

There is a tremendous force in silent preaching. The power of the Church lies in the Christ-life of its members. A good life is an argument for Christianity sixty years long, one never misunderstood, and absolutely unanswerable. It is character that tells. A true Christian is a living Bible. The majority of outsiders never read any other. They form their impressions of Christianity, not as it is revealed in the Holy Scriptures, but as it is revealed in us.

"Under whose preaching were you converted?" asked one of a young man who had recently found the Saviour. "Under no one's preaching," was the reply. "I was converted under my aunt's practicing." A young minister when about to be ordained to the work of the Gospel, stated publicly that at one period of his life he was almost an infidel. "But," said he, "there was one argument in favor of Christianity I could never refute—the consistent conduct of my father." "I tried to be a skeptic when I was a young man," said Cecil, "but my mother's life was too much for me."

CURRENT ANECDOTES

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for religious public speakers.

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NOT TO BE SAVED IN THE CHURCHES.

THE PROPOSITION

That the masses of the population are not and never will be reached by preaching the gospel inside of the churches.

THEREFORE,

The only way to bring the gospel to the population is to do precisely what the early evangelists did, viz: to go everywhere preaching the word—market places, public halls, open fields, etc.

WHAT DO YOU THINK OF IT?

The following is an outline of a sermon preached by Rev. Paul F. Sutphen in the Second Presbyterian Church, Cleveland, Nov. 10, 1901, on the text: "Therefore they that were scattered abroad, went everywhere, preaching the Word." Acts 8: 4.

Many of our readers know Dr. Sutphen; to those who do not it may be mentioned that he is one of the most conservative preachers in the city. and of the most able as well.

At a time when there is almost universal complaint in all cities and many towns of small church attendance, when the problem is wearing out so many preachers, the statements will receive attention of all our readers. Furthermore, the suggestion is not merely theory. Some 1,500 workmen in Cleveland manufacturing concerns are studying the Bible each week a half hour. Not 10 per cent. of them are Christians.

HERE IS THE SERMON.

"Therefore they that were scattered abroad, went everywhere preaching the Word."

OUTLINE.

(1) The Text and the Problem.—The emphatic thing about this text is the fact that the early evangelists went everywhere with their gospel. Persecution only intensified their efforts. Philip goes to Samaria and preaches to such purpose there that the place is turned

upside down and "there was great joy in that city." Passing along the highway a chariot rolls by with the Treasurer of Ethiopia inside, and Philip hails the charioteer and gets in and preaches to the Ethiopian until he professes himself a convert, and the chariot is stopped by a wayside pool and Philip baptizes him and hurries on to Azotus and swings around a circle of towns and cities preaching the gospel everywhere until he brings up at Cæsarea. So it was with all of them. They set out to take the world by storm. They lost no opportunity to get a hearing. It made no difference to them where they preached if they could only get an audience. Sometimes it was in a synagogue, if that happened to be open to them; but it was just as likely to be on a street corner or in a public market place or in the open fields. At Ephesus, when the synagogue was closed against Paul, he secured the hall of a philosopher named Tyrannus and held forth there for two years, until Ephesus was so shaken that the riot, headed by Demetrius, followed. At Athens he preached first in the market place and afterwards on Mars Hill. If he happened to be in prison he preached to the jailor; if he was brought into court he preached to the magistrate—anywhere and everywhere he and his fellow preachers proclaimed the gospel of the grace of God.

And in all this they followed the example of their Master. Jesus never waited for the audience to come to him; He went to the audience. While he preached often in the synagogues of his nation, He did so more frequently in the open air. The greatest of all his discourses, the Sermon on the Mount, was delivered under the open sky, while the assembled thousands were seated on the grassy slopes.

All the great parables recorded in the 13th chapter of St. Matthew's gospel were delivered to the immense multitudes gathered on the shores of the Sea of Galilee, while the Master used the deck of a fishing smack for a pulpit, pushed out a few feet from land; at other times he availed himself of social occasions for the same purpose, as when he was a guest at the home of one of the chief Pharisees when he delivered the parable of the Great Supper.

Nothing is more impressive to the thoughtful reader of the New Testament than the absolutely unconventional methods which Jesus and his early disciples used to make known the gospel. They preached morning, noon and night, every day of the week, wherever men and women happened to be. They never dreamed of confining their efforts to the Sabbath or the synagogue. They had a message to deliver to human souls, and wherever they could find a human soul there they found a pulpit and a sanctuary.

And it was this enthusiastic, persistent, universal method that gave preaching its impetus in the first three centuries. At first slowly, but afterwards rapidly, congregations of believers were gathered in the various cities. When churches were organized they met generally in some preacher's private house. Here they sang hymns, read the scriptures, prayed, exhorted one another and exchanged their

preaching experiences. But the churches were households of faith—places into which converts from the world were brought for fellowship and spiritual education. They were not places where it was expected sinners would come and be converted. It is very doubtful if any one but preachers ever attended the churches. The idea of preaching in those churches with a view to reaching the unconverted classes would probably have occurred to Paul or any of the apostles as absurd. The unconverted in any considerable numbers were not there. It was not expected that they would care to be there. The church was a Christian family which grew by conversions from the outside world, but the preaching which was to convert them was done out in the world where they were.

It was a long time before this condition of things changed and Christian people began to build great church buildings and expect the world to come inside of them to be preached to and get converted. When it did come to pass Christianity had already half surrendered to the paganism of Rome. The church and the state, Christianity and citizenship, were almost interchangeable terms. The population was in the church, because it did not dare to be elsewhere, and of course all outside preaching was at an end.

This was the inheritance into which Protestantism entered nearly four centuries ago. But Protestantism instantly dissolved the ties which bound thousands and tens of thousands to the church. The Protestant doctrine of the rights of conscience left every man free to decide whether he would be a Catholic or a Protestant, or neither. Multitudes who had been bound to the old church through fear became Protestants. Other multitudes gradually drifted away into irreligion. In the course of four centuries the latter class has grown to very great proportions. It is probably true that more than 50 per cent. of the population of any of our great modern cities are non-church-goers. The religious problem in the modern city is altogether different from the religious problem in the city of the middle ages. Then all the population was in the church; now at least one-half of the population is outside of it. Nevertheless Protestantism has adhered to the same methods which it inherited four centuries ago. It expects the world to come into the churches and be preached to and get converted, and it is surprised that the world does not do so in any large numbers. It forgets or does not realize that substantially the same problem is on its hands today that was on the hands of the apostolic church nineteen centuries ago, viz: an immense population, which makes no pretense of being religious; much of which does not know what Christianity is, and most of which has no more thought of entering churches than it has of invading the private homes of church members. It is no more possible to reach this population today inside of the churches than it was in the days of St. Paul. Indeed the churches themselves have largely confessed the same thing and are depending mainly for their growth and development upon the children of the church, which means that they are giving up the problem of

saving the world and are trying to perpetuate themselves in the line of heredity.

(2) Three Propositions.—I hold the following propositions to be incontrovertible: First, that it is the mission of the church in any particular community to evangelize that community. The church in New York must evangelize New York; the church in Chicago must evangelize Chicago; the church in Cleveland must evangelize Cleveland. We cannot expect the church in Philadelphia to evangelize Boston, nor the church in Baltimore to evangelize St. Louis. The field is the world, but primarily the field is that particular part of the world which lies about our own doors. This does not mean that we are to be blind to the claims of home or foreign missions, but it does mean that our first duty is to save the city where we live, because if we do not do it it will never be done.

I hold in the second place that it is incontrovertible that the masses of the population are not and never will be reached by preaching the gospel inside of the churches. They were not reached in this way in the days of primitive Christianity, and as we have already seen this morning, the only time that the population has ever been substantially identified with the church was during the days of Roman Catholic supremacy, when the church dominated the state and when every business, social and political interest was imperilled by exclusion from the church. Protestantism restored the church to its position in apostolic days as a household of faith, and in leaving the individual conscience free made it possible for great masses of the population to grow up outside of the church. As a matter of fact, these masses are not patronizing the churches today. The fact ought not to be a matter of surprise to us, nor a matter of discouragement. The same condition obtained in apostolic days and it would have been a surprise to the apostles if the masses had patronized their churches. The churches were not intended then as places for the conversion of sinners, excepting the children of Christian people, but as spiritual schools for the religious education and stimulation of those who were converted outside.

In the third place, I hold it to be incontrovertible that the only way to bring the gospel to the population is to do precisely what the early evangelists did, viz: to go everywhere preaching the Word—in the market places, in public halls and theatres, in parks and street corners and chapels and open fields. This was one of the secrets of the success of Wesleyanism in England, the most phenomenal religious movement since the days of the Reformation. The established church was scandalized that the gospel should be preached outside of the churches in the open air, but the people thronged by tens of thousands to hear it, and the result was not only the birth of the great Methodist church in all its divisions, but in the revival of religion within the established church itself. The Wesleyans simply followed the example of Christ and his apostles and the early preachers of Christianity for three centuries, and the results of their labors were as astonishing as those of

(Continued on page 174.)

DEPARTMENT OF METHODS
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DISCUSSION OF CHURCH WORK.
 CONDUCTED BY
ELLISON R. COOK.

PRACTICAL PLANS

Successfully Operated by Aggressive Workers.

THIRD PAPER.

The wise pastor will take advantage of Christmas and New Years, for coming in closer touch with the members of his church. It is the season of good will, and friendly greeting. Business men send "Compliments of the season" in various attractive forms, to their customers. Up-to-date professional men, in similar manner, let their clients know that they have them in their mind. People appreciate such attention. It costs the merchant something, means an additional outlay for the professional man but it pays them in the long run.

A neat attractive Christmas, or New Year card enclosed with a pastoral letter appropriate to the season, sent to every member of your church, will result in immediate, permanent good. It offers the opportunity to say some things to your people which ought to be said, and sent under such circumstances, accompanied with "Merry Christmas" or "Happy New Year" attracts attention and insures reading. It offers opportunity also to reach in a pleasant way your absent members, tends to keep them in touch with the pastor and renew their interest in the progress and work of the church. Indeed the benefits are so obvious as not to need stating, and the wonder is that any pastor should fail to make use of such anniversary occasions.

We have always commended the use of printers ink in the pastorate. Any extensive use of the printing press is attended with considerable expense and the supply of funds which can be used in this direction will of course have to determine the limit to which you can go. We wish to say again in this connection that every pastor ought to own the perfect duplicator to which reference was made in November Current Anecdotes. He then has the double advantage of saving the expense of printing, and of sending out pastoral letters in his own hand writing. We design making this department practical above all else and directly and immediately helpful to pastor. You want not only to know to do things, but when to get what you need, hence let us say in this connection.

(1) The cheap gelatine processes for duplicating will when the surface is fresh and new do very satisfactory work, but the material used is so susceptible to climatic changes as to make it almost valueless.

(2) To any pastor who will send \$8.00 to Rev. Ellison R. Cook, Washington, Ga., we will send a new patent duplicator which we guarantee to be the handsomest, neatest, cleanest, and most satisfactory duplicating apparatus ever made. Equally satisfactory results may be had from pen copy or typewriter. If typewriter is also desired add 75c. and state what make of typewriter you use. The outfit will be sent express charges prepaid and on approval. If not entirely satisfactory after 5 days trial it may be returned and money will be refunded. For years this writer who is a pastor has been experimenting with every duplicator which came on the market and this outfit which we now commend is the first and only one absolutely free from all objectionable features, and which does perfectly satisfactory work.

We feel that we are sending a real service to our readers in bringing this new invention to their notice and in offering them this opportunity to obtain just what every pastor needs.

(3) With this outfit you can not only in an hours time prepare a hundred or more facsimile letters, but you can with a little practice, print all your collection cards, envelopes, special invitations, calendar of church services, rally calls, etc., etc.

The investment of \$8.00 will give you an outfit which with nominal outlay for ink and duplicate rolls, will last for years and save many dollars in printing bills.

The demand for these outfits is very great, but all orders will have prompt attention.

And now some suggestions as to the form and matter of the

NEW YEAR PASTORAL.

(1) The letter ought to be brief. Many pastors make the mistake of having the letter so long as that not half of them are read. And if read they cover so with a field and touch upon so many topics, so that when read the letter leaves no definite impression. To frame such a letter as will be read with interest and impress the reader, is no easy task.

(2) Decide the important things you wish to bring specially to the attention of your

members, then clearly briefly state the case.

We do not claim for the following letter sent out to our people that it is a model and yet it was effective, and may prove helpful and suggestive to you. This letter about fills one side of an ordinary letter sheet. To fill two or three sheets with matter, however important or well written, is a mistake for the reasons given above.

A NEW YEAR PASTORAL.

Washington Methodist Church,

[Study at Parsonage.]

Ellison R. Cook, Pastor.

Washington, Ga., January 1, 1901.

My Dear Parishioner:

May the year 1901, the first year of a new century, be full of rich blessings for you. For the coming year in God's Providence we are assigned to work together as pastor and flock. Our work is of tremendous magnitude and importance, and demands our best effort. May I not ask, and shall I not expect your cordial co-operation? We cannot succeed without co-operation, hearty, enthusiastic, sustained. Will you not give it?

On receiving this greeting will you not seek a consecration of every power to God, and a special personal baptism of the Holy Ghost? We need more of the spirit of Christ. We need it to live with. We must have it to do the great work that lies before us. Let us try to help one another.

You can help me to do successful pastoral work. I want to do my full duty in the matter of visiting my flock. In my visiting, the sick and the poor will always have the preference. If sickness or sorrow come to you or yours, send for me; I will gladly respond and do all in my power to comfort and help. Please send me the names of your neighbors who may be sick or need special pastoral attention. You can help me to succeed as a preacher. 1. By your presence. Nothing so discourages a preacher as empty seats. Remember that if you remain away when you might attend service, that you weaken the preacher's effort that day. Remember also the words of the wise man: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 27:29. 2. By using your influence to get others to attend. 3. By preparing your mind and heart for the reception of the truth: "Take heed how you hear." 4. By praying for your preacher every day. Do this and see if in answer to your prayers Pentecostal fire does not come down and kindle into a flame your pastor's poorest preaching.

Again you can help me much by co-operating with our stewards in their plans for providing for the support of the Gospel. I believe that every dollar we give should be given as an act of worship. I believe that there is a blessing, temporal and spiritual, in obeying the scriptural injunction "On the first day of the week let everyone of you lay by him in store as God hath prospered him." You will be given the opportunity to do this every Lord's day. 52 envelopes printed, numbered and dated for every Sunday in the year, will be furnished you, in a neat calendar case and you will not only help your preacher,

but please God by never appearing "empty before the Lord."

The earnest desire of my heart is to be of help to you in your Christian life, and to be to you all that a faithful pastor ought to be. I crave your confidence and your love. If I can have these, I may, by God's help be of some service to you in your spiritual life.

With fervent prayers for God's blessing upon you, I am

Affectionately your pastor,

ELLISON R. COOK.

Members of the "4 C Club" can secure copies of several different forms of such letters by sending stamp and stating what they desire to the secretary, Ellison R. Cook, Washington, Ga.

AN ATTRACTIVE NEW YEAR'S CARD.

Enclosed with each letter will be appreciated by the recipient, and will be preserved, serving all through the year as a reminder of duty to God and the Church. Such cards, beautifully engraved in appropriate designs and printed in colors, may be had at most reasonable prices. Samples will be sent if stamp and request is sent the editor of this Department.

ADVERTISING CHURCH SERVICES.

If you expect to do the Lord's business at the same old stand for the coming year, let the people know it. There are a good many ways in which this can be done. Of course nothing is so good as a personal invitation from one of your church members. Notices of meetings by what printers call "dodgers," or "gutter-snipes," distributed judiciously on the streets, in the stores, boarding houses, depots and other public places, bring some results. Printed, typewritten—or, best of all, letters prepared on the duplicating machine, previously referred to, mailed to those who are known to be without a church home, to students, strangers, new comers, and even transient guests at the hotels [get names from hotel register], will increase your congregation.

Some one has made this excellent suggestion: "News agents who handle large numbers of daily papers can be hired for a small fee to place the invitation circular in all the papers which they sell and distribute." Still other means may be employed, such as notices in the papers, church bulletins, framed photographs of church, with announcement of services and invitation printed beneath, hung in hotels, postoffice, and barber shops. This advertising should be persistent, continuous. "Keeping everlastingly at it" brings success in the work of the Church, as well as in business.

Every one of these suggestions is good. But there is no form of such work in our opinion comparable in efficiency and usefulness to

THE CALENDAR FOR ADVERTISING CHURCH SERVICES.

We devote our page of forms this month to a reproduction of the best thing of this sort which is moderate in price.

Advertising the service and extending a cordial invitation to all to attend them by means of a neatly printed calendar hung in

the homes of the people, hotels, boarding houses, railroad stations and other public places accomplishes the desired result.

(1.) A calendar is useful. It is a thing everybody wants. It will be given a permanent place because of its daily need and constant use. It is permanent for the year. It will be carefully preserved for twelve months. The name and location of the church [and for small additional cost, handsome engraving of church or pastor], hours of service, etc., being printed on the heading are continually presented to the attention of all using the calendar.

Hung in the offices of your business men, it is a daily reminder to them to give the personal invitation, which is so important, to the "stranger within the gates," and others with whom they come in contact. The appropriate Scripture verses for each month, on the face of the calendar, make it efficient as the "sword of the Spirit." We know of nothing superior to the church calendar for advertising your church and services. You are interested! You would like to know and know now.

The Cost of the Calendars, etc. This is not an advertisement. Our interest is solely to make this Department of Methods of real practical help to our brother pastors, and hence we will tell the whole story.

The calendars are handsomely printed in three colors. All Sundays are printed in red ink, and a text or texts of Scripture on each flap. The calendars are made from fine lithograph coated bristol board, which admits of printing half-tone illustration of the church building, or of the pastor. They are furnished in two sizes, as follows: Size A ($5\frac{1}{2} \times 7\frac{1}{2}$), \$3.50 per 100; each additional hundred ordered at the same time, \$1.50—that is 200 for \$5.00, 300 for \$6.50, etc.

Size B ($9\frac{3}{4} \times 11$), \$5.00 per 100; each additional 100 ordered at the same time, \$2.75 per 100 additional.

These prices include the furnishing of calendars complete, but do not include the delivery charges, which are extra. By a special arrangement members of the "4 C Club" are entitled to a discount from these very reasonable prices of 10 per cent., which they can deduct when they send order.

Handsome half-tones, the very best, will be furnished for \$2.50 in addition to price of calendars. The cut is of course your property. It will be sent to you and you will find it useful in many ways.

Cash (personal checks accepted) must accompany every order. Send all orders to Ellison R. Cook, Washington, Ga. He will give his personal attention and guarantee satisfactory execution of the work and safe delivery. The manufacturers will, as the first of the year approaches, be overrun with orders, so act promptly and your order will be speedily filled. The earlier now you have them for distribution the better. It will bring you larger returns than any investment you ever made in advertising.

BEAUTIFUL CHRISTMAS PROGRAMS.

The interest manifested in our suggestions for Christmas services last December lead us

to spend much time in looking up the best thing which could be found, and now we come to offer you an opportunity to have a beautiful, specially printed program for your Christmas services at a price, considering the style and character of the program, wonderfully cheap.

The time is short, and to get the benefit of this offer you must send order at once. If you are interested send stamp for sample program and the various plans by which the programs are furnished.

Those who have printing facilities at home or in their own town, can get the beautiful illuminated title page, artistic design in three colors, with three blank pages and space on title page for name of church, etc., the first 100 for \$2.50; each additional 100 ordered at the same time, 75 cents. [10 per cent. discount to "4 C Club" members].

If you are intending to get out a program and want the handsomest thing ever used by a church in your town or city order these programs at once. The cost is very little more than your local printer will charge you for plain blank paper of like quality.

In bringing these matters in this full and practical manner to your attention we believe we render you a distinct and helpful service, which we feel sure you will appreciate.

New and Helpful Ideas in Current Church Practice.

"Shall We, or Shall We Not?" is the "catchy" headline on a neat round-cornered card containing announcement of a series of Sunday evening sermons by Rev. Arthur W. Mills, First Methodist Church, Osceola, Ill. "Shall we, or shall we not play cards?" "Carrie Nation and her hatchet; or shall we, or shall we not smash the saloons?" "Shall we, or shall we not drink wine?" are some of the topics to be discussed. The distribution of such cards will increase the Sunday evening congregation.

Rev. W. W. Sniff, pastor Franklin Circle church, Cleveland, Ohio, sends us a modest card of welcome to strangers and visitors. The printing is neat and the welcome most cordial. The reverse side of card contains space for name and address of the stranger or visitor, who is politely requested on face of card to write name and address and hand to usher.

Rev. Wm. Murchie, First U. P. Church, Al-lerton, Iowa, makes excellent use of his duplicating machine. Samples of invitations, inquirer's card, etc., are well worded, but Dr. Murchie needs a "Schapirograph" to have every card clear and distinct.

Rev. Walter M. Irwin, pastor Presbyterian church, Shelby, Iowa, is operating some modern methods in his work with most satisfactory results. His card system, modeled somewhat after the plan described in November Current Anecdotes, for obtaining the church history of every individual and family in his parish, is good. He has held "lawn services" from time to time, "to the great delight of his people."

The Presbyterian Church of Rice Lake, Wis., issues an unusually neat and attractive card of invitation to the services of the church. This sentence on the card impresses us: "It is the aim of all those having the matter in charge to make all services helpful, cheerful and a delight to all who will come. The seats are free, and a cordial welcome awaits you. Let us join our forces, that we may deepen and widen our influence."

An excellent "Pastoral Letter" four-page folder form, comes to us from Rev. Harry W. Reed, pastor Universalist Church, Canton, N. Y. Our one criticism is that it is too long.

Calendars of church services are on our table from Rev. F. B. Greul, D. D., First Baptist Church, Waltham, Mass.; Rev. Harry E. Hinkley, Brewster Baptist Church; Rev. J.

Sparhawk Jones, D. D., Calvary Presbyterian Church, Philadelphia, and a number of others. These calendars are issued each week or month, and contain announcements of all the regular and special services. When the church is sufficiently strong to bear the expense, the plan is admirable.

Than Rev. Thos. S. Brock, Ph. D., Methodist Church, Bradley Beach, N. J., there is no more aggressive pastor on our lists. We hope next month to describe some of his excellent plans.

We regret that our space is limited. We cannot notice as we would wish all the forms sent, having to select such as we think would prove of general interest, but we again ask all our readers to send us one or more samples of all their printed forms as issued.



METHODIST CHURCH

(Methodist Episcopal Church, South)
LIBERTY STREET, WASHINGTON, GA.

ELLISON R. COOK, Pastor
Prof. T. E. MOLLINGSWORTH, Sunday-school Supt.
ROBERT S. SMITH, Pres. Epworth League
W. A. PHARR, Chairman Official Board

**GOSPEL PREACHING
GOSPEL SINGING**

"I was glad when they said unto me, Let us go
into the house of the Lord."—Ps. 122: 1.

SUNDAY SERVICES

Preaching	11.00 A.M. and 7.30 P.M.
Sunday-school	9.45 A.M.
Epworth League, Devotional Meeting	4.00 P.M.

WEDNESDAY

Prayer Meeting	7.30 P.M.
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SEATS FREE هه هه هه هه هه هه هه هه هه **STRANGERS WELCOMED**

You are Cordially Invited to All These Services
We Will Give You a Warm Welcome and Try to Do You Good

1902		February				1902	
SUN.	MON.	TUE.	WED.	THU.	FRI.	SAT.	
<i>"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."—1 Tim. 1: 15.</i>						1	2
3	4	5	6	7	8	9	
10	11	12	13	14	15	16	
17	18	19	20	21	22	23	
24	25	26	27	28	<i>"If any man thirst, let him come unto me, and drink."</i>		

Soul Winning by Personal Work, OR FISHING WITH HOOK INSTEAD OF NET.

By John H. Hunter.

III. DEALING WITH ANXIOUS ENQUIRERS.

Be sure the enquirer really is anxious to know the way of salvation in order to be saved, not merely curious. In the latter case it will be far better to follow the method outlined in the preceding article.

But the person we now have in mind is one who has been aroused by the Holy Spirit and enquires like the Philippian jailor, "what must I do to be saved?"

It is not enough to say to him, "Believe on the Lord Jesus Christ and thou shalt be saved"—Paul himself did not do that. Acts 16: 32 tells us, "they spake the word of the Lord to him." To tell a person merely to "believe" does not help him unless he is shown what is meant by it. Almost every person in a (nominally) Christian country does in one sense "believe in the Lord Jesus Christ." To the historical facts of His life, death, burial and resurrection a hearty intellectual assent is given. But that this does not save is evident to the enquirer's awakened conscience. In spite of this belief, and in fact through it, the Holy Spirit convicts of "sin, and of righteousness and of judgment," John 16: 8.

What then is one to believe?

Let us see what God says: Turn to Isa. 53: 6, and follow the usual method of having the enquirer read it aloud. After the first clause is read, question him:

"How many have gone astray?"

"Whom does 'all' mean?"

"Does that include you?"

"Then God says you have done what?"

"Have you?"

"So the first thing God says of you is true?"

"What more does God say of you?"

"Who has 'turned to his own way'?"

"Have you done that, turned to your own way instead of following God's way?"

"Then the second thing God says of you is true?"

"Now read the last part of the verse."

"What does God say He has done?"

"Laid on whom?" Sometimes you may have to read the 4th and 5th verses at this point to make it clear. Do not be surprised if even very intelligent people get confused and say "on me." Remember that if really in earnest the person is more or less excited and nervous, as a rule, and be patient. Having made this clear resume the questioning on the 6th verse:

"What does God say He has laid on Jesus?"

"The iniquity, or sin, of how many?"

"Are you included in this 'all' as well as in the first 'all'?"

"Then God says He has done what with your sins?"

"Let us turn to 2 Peter 1: 24 and see when and where God did this."

"Who is here spoken of?"

"What did He bear?"

"Where?"

"How long ago is that?"

"Does God say it was done?"

"Would God lie about it?"

"Do you believe, then, what God says—that He laid your sins on Jesus when He died on the cross of Calvary?"

Sometimes letting the Bible placed on the outstretched hand represent the enquirer bearing his sins, and transferring it to the other hand which represents Jesus, makes the truth very simple and easy to grasp.

Another good plan is, at this point, to have the person read the verse again substituting his own name for "all we," "everyone," "us all."

Hold the enquirer to the fact that his sins were laid on Jesus because God says so. Do not rest satisfied until he confesses his acceptance of God's testimony.

In some cases, John 1: 29; 1 John 2: 2; and John 19: 30, will be found useful in helping the anxious one to see the truth.

The next step is to show the results of believing.

"Now that you believe in the Lord Jesus Christ and what He has done, let us see what He says you have in John 5: 24."

"Who is speaking in the verse?" cp. 5: 19.

"Believeth who?"

"Who sent Jesus?"

"And what does God say He has done?"

"Do you really believe that?"

"Read on. 'Hath' what?"

"What sort of life is that?"

"Who, does Jesus say, has it?"

"Have you got it?"

Do not be surprised or discouraged to be answered with, "I do not know," or "I do not feel any change," etc. Hold to the point that it is a question of fact, not of feeling. Always remember that you are battling not with a mere intellectual problem, but with a momentous spiritual one; that arrayed against you is "the god of this world, who hath blinded the minds of the unbelieving that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them." 2 Cor. 4: 4 R. V. See also Eph. 6: 12. Satan never lets go without a hard struggle.

Emphasize the present tense, "hath," and if necessary use John 3: 36 f. c.; John 6: 47; 1 John 5: 9-12 to enforce the truth. As a rule it is better, I find, to hold the enquirer's attention to one verse; it avoids confusion. Prayerfully waiting on the Holy Spirit, let Him lead.

When the person finally rests on God's testimony and promise, show him from Isa. 53: 5; John 5: 24 l. c.; and Rom. 8: 1, that judgment, or condemnation is now for him a thing of the past, having been borne by his Saviour.

Show him from John 1: 12; Gal. 3: 26, his new relationship—a "son of God."

The privileges and responsibilities of a "son of God" should then be pointed out to him, in order that he may lead a consistent life. The more important of these might be thus stated:

1. Read the Bible daily in order to know the Father's will, Psa. 119: 1-3, 11, 15, etc.; to grow in likeness to Christ, through beholding Him in the word. John 5: 39; Acts 17: 10-12; 2 Cor. 3: 18 R. V.; 1 Pet. 2: 2; 2 Pet. 3: 18; to become a skilful workman in the Father's business, 2 Tim. 2: 15; to become a trained soldier in his Captain's army, Eph. 6: 17; Heb. 4: 12.

2. Pray often. Psalms 66: 18; 1 Thess. 5: 17; Dan. 6: 10; Luke 9: 28, 29; 11: 9-13; John 16: 21, 24.

3. Confess Christ with the mouth. Rom. 10: 9, 10; Luke 12: 8, 9; Mark 5: 19. Make this very definite and imperative. Failure here almost always results disastrously. Either the spiritual life is dwarfed and cramped, or there is out-and-out backsliding. Of course the confessing lip and confessing life must go together. Either without the other is, in the one case rank hypocrisy, and in the other culpable disobedience. Only the indwelling, governing Holy Spirit can give us that sincerity which will save us from religious "cant" on the one hand, or religious cowardice on the other.

4. Join the church, the visible church. Join that branch of it whose fundamental and distinctive doctrines appeal most strongly to you. The one where you can do the most, as well

as get the most. John 20: 19-29; Acts 1: 12-14; 2: 1-4, 46, 47; 1 Cor. 11: 23-26; Heb. 10: 25.

5. Go to work for Christ. Col. 3: 23, 24; 1 Cor. 12: 4-7; Prov. 11: 30; Dan. 12: 3; Phil. 3: 13, 14; 2 Tim. 4: 7, 8; Mark 5: 19.

Before letting the convert go warn him of the certain assaults of Satan, and show him how to get victory over him. "The best way when Satan tempts you to doubt your salvation is to turn to John 5: 24 in your Bible and tell him that is what God says. Where you cannot turn to it repeat it and challenge Satan to contradict it. If necessary, tell him it makes no difference whether you believed last night or not, that you believe now." This will always defeat him.

Sometimes perhaps it may not be feasible to have the convert kneel in prayer, but unless for some very strong reason this should always be done, thanking God for salvation and asking for guidance and strength for the new life.

The Stereopticon in the Sunday Evening Service.

By GEO. H. HUBBARD, Springfield, Mass.

A modern St. Paul would doubtless dub the stereopticon "the Gatling gun of the Gospel." It is one of the most effective weapons in the spiritual warfare of the twentieth century. With its aid any preacher may multiply his power manifold. Where the plain old-fashioned sermon reached a score, the illustrated sermon will reach a hundred. The preacher who cannot fill his vestry by the ordinary method may crowd his church if he uses pictures, and the spoken message will be at once more effective and more permanent in its results. Everybody, young or old, enjoys pictures, especially good pictures. That church must be very unfavorably situated that cannot be well filled on a fine Sunday evening by the announcement of a sermon or lecture illustrated with a good stereopticon.

There is, however, in some minds a prejudice against the use of this aid. That is natural. New ideas always have to encounter prejudice. Nothing good was ever received with open arms. But the prejudice against the stereopticon is not wholly groundless. This excellent device has been used very unwisely. It has been made to secularize the Sabbath service and transform it into a mere entertainment. It has been welcomed as a crutch to help lazy preachers. It has been rendered offensive by the use of cheap and tawdry pictures, by unskilful handling, by poor results obtained. But all these things are due not to any fault of the instrument in itself, but to errors in its use. A little serious thought would serve to remove all prejudice upon this subject from an intelligent mind.

The use of the stereopticon does not necessarily displace the sermon with a lecture. It does not require that the Gospel be set aside for views of travel in the Holy Land. It does not call for the introduction of any secular element into the service. Illustrated sermons are as practicable as illustrated lectures, and they are much more appropriate for the Sabbath evening. The lecture accomplishes the result of gathering and entertaining, perhaps

instructing, a crowd. The sermon gathers the same crowd and then presents the Gospel to them in its most effective form.

What is an illustrated sermon? Is it a series of pictures of sacred scenes with a few descriptive words upon each and an application or pious exhortation tacked on at the end? Not at all. A true illustrated sermon is a thoroughly prepared discourse with a definite subject and aim, accompanied in delivery by the exhibition of a number of pictures that serve to present its chief points in a most vivid and impressive manner.

The principal danger in the use of the stereopticon is that the element of attraction shall overshadow every other element in the service. As there is practically no limit either in number or variety to the pictures that may be obtained, and as the pictures themselves will satisfy the multitudes if they are good and there are plenty of them, there is always the temptation to let the pictures take the place of strong and faithful pulpit work. In this way the stereopticon frustrates the very work it is intended to accomplish. The crowds are gathering together but are not won to Christ.

In using the stereopticon, then, the pastor should resolve at the outset to preach, not to lecture. He should strictly banish all cheap or tawdry pictures and use only those from the great masters or others of such genuine artistic merit as fit them to illustrate the noblest of themes. The instrument should be the best possible and should not be handled by a bungler. If circumstances necessitate the use of an oil lamp, the pictures should be plain, not colored, and every pains should be taken to insure clearness. The pictures should occupy the same relation to the sermon as did the parables of Jesus to his wondrous teachings. They should illuminate the truth and make it doubly impressive.

Again, the preacher who uses the stereopticon should adapt his pictures to the sermon, not his sermon to the pictures. In other

(Continued on page 175.)

BOOK REVIEW DEPARTMENT.

Under this department will be given an outline or review of a leading book each month.

"THE ETERNAL CITY."

MR. HALL CAINE AND HIS CRITICS.

By J. E. Hodder Williams, in *The British Weekly*.

(Continued from November.)

Mr. Hall Caine pictures a Pope, who is above all things a spiritually minded man, making a great and awful error which leads to a terrible tragedy. He makes the Pope denounce, and apparently send to destruction, his own son. He shows the terrible possibilities of error, of shortsightedness, of honest ignorance, from which no human creature can escape. And in his story the Pope realizes that the temporal and spiritual sovereignties which he claims are at war, that when the infallibility dogma is promulgated the temporal power is beset with awful pitfalls, and as a consequence he renounces his temporal power.

THE CONFSSIONAL.

This brings me to another important point in the story which has aroused the strongest criticism of the Roman Catholics. The terrible catastrophe of which I have just spoken, and which forms the central incident and interest of "The Eternal City," is brought about through a confidential communication to the Pope which has the appearance of a confession, and which, it must be remembered, the Pope regards as a confession. It is true that as Donna Roma is not a Roman Catholic her confidence is not under the seal; but the Pope regards it throughout as involving the confessor in the obligations which pertain to the seal. He decides to deal with this confidential communication exactly as he would in the case of a confession made by a child of the church. The Pope is convinced that his revelation points to a conspiracy on the part of David Rossi to assassinate the King. The King is the Pope's bitterest enemy. But for that reason, the Pope holds that his duty is the same as if the conspiracy had concerned his dearest friend. Now what is the position of a confessor who learns of a conspiracy to commit a terrible crime, and involve a nation in disaster?

Mr. Hall Caine in "The Eternal City" frankly takes the view that the Pope not only can but must reveal as much as is necessary to prevent bloodshed and to prevent general calamity. This has already provoked strong dissent from certain Catholic quarters, and is likely to lead to very warm discussion, for it is obviously a blow to the cherished belief in the inviolate secrecy of the confessional. So far as I follow them, the opposing points are as follows:

In the ordinary text-books of Roman Catholic theology it is stated (Gury, vol. II, page 628, et seq.):

"The obligation of the seal of confession

Published by D. Appleton & Co., New York.

holds in every case, so that it is never allowable in any possible case to reveal a sin heard in confession. The reason is manifest, because if any exception were possible, men would always fear lest their own sins fell under such exception and thus the Sacrament would be hateful (odiosum.) Now no case of securing a good end, or preventing an evil end, can compensate for the harm of making the Sacrament hateful."

And one well-known Roman Catholic, summing up the matter in regard to the particular case in "The Eternal City," says: "The confessional is in no sense a detective agency. It is a religious institution for the benefit of individual souls. Once let the state be served by the sacrifice of this fundamental end and there would be an end of the confessional."

Opposed to this Mr. Hall Caine takes up two positions. First that, if the confessional is to preserve the sanctity of the individual soul at the cost of the general welfare, then it is an institution which forgets, in its duty to the individual soul, its higher duty to God.

Next, he takes the view that the Church has never required such an interpretation of the confessional. The greatest Catholic theologians have always acknowledged the rights of the confessor to avert a general calamity where he can do so without wronging the individual soul. Indeed, some of the leading theologians have said that the confessor not only can, but must, adopt measures to avert bloodshed even when it comes to his knowledge through the confessional. How is he to do that? He may first of all require his penitent to speak of the conspiracy outside the confessional. He may plead with him to reveal the facts to the proper authorities. But where, as in the case of Roma, this is impossible, it is, according to the highest authorities of the Catholic Church, the confessor's duty to require him to do so before he grants absolution. Or, failing that, to reveal the facts for himself. It will naturally be objected to this statement of the case, as it was in several letters in a recent correspondence on this same question as related to the Guy Fawkes' conspiracy in *The Tablet*, that the moment the confessor reveals the fact, the authorities concerned will ferret out the source of his information, and the penitent's secret will stand revealed. The Pope, in Mr. Hall Caine's story, takes up the position that the confessor must do his duty in preventing crime and bloodshed, and leave the results to God.

It will be seen that Mr. Hall Caine does not attack the confessional as an institution, and this will, it seems to me, alienate the sympathies of many of his readers. He simply shows that in a particular instance the gen-

erally accepted view that the seal of the confessional is absolute is not justifiable. But it is only fair to remember that the statement quoted above shows that if an exception to the secrecy of the confessional is admitted, "there would be . . . an end of the confessional."

MR. HALL CAINE'S POPE PIUS X.

With regard to the picture of the Pope, who is a widower, and whose son is the leading character in the story, Mr. Hall Caine's position is, I take it, that it does no wrong to a Pope to suppose that he has been religiously married and is the father of a son. To object to the picture of Pius X. on the ground that he has a son, is to run up against what the Americans call a "tremendous proposition." It is, in short, to impeach the "sacrament of marriage." If Roman Catholics feel that they can do that even in relation to the head of their Church, when they remember the history of some of the Popes of the past, they must be even more daring than Mr. Hall Caine himself. Is it necessary to speak beneath one's breath of the last of the Gregories, of the notorious stories of Guitano Maroni, or to dwell on the early career of Pius IX. as a Noble Guard? As to the absolute impossibility of such an incident as forms the great dramatic center of "The Eternal City," I trust I am outraging no confidence when I say that, in a lesser degree, it finds its parallel in the life of one of the author's intimate friends. He is a Roman Catholic, who stands almost at the head of a great religious order. In his early manhood he was married, lost his wife and parted from his two children, daughters, who are now young women. There is nothing to prevent that man from becoming a Cardinal, and being a Cardinal there is no straining of probabilities in saying that he may become a Pope. Thus a great Catholic monk of the present hour, notwithstanding his earlier married life and his children, still surviving, may be a Pope of the future.

IS MR. HALL CAINE'S PICTURE POSSIBLE?

In a pregnant passage of literary criticism Mazzini says that imaginative art may be either a picture of a life that is past or of a life that is to come. To make a picture of a life that is to come was one of the objects of the author of "The Eternal City." The period he works in is the present, and the scene is Rome; but, nevertheless, his obligations to the present and to Rome are never allowed to override his obligations to his central motive. Thus the incidents of the Holy Year are described, but they are separated from the doings of Pope Leo XIII. and transferred to the possibilities of an unborn Pope, Pius X., who may be, as people say, a combination of Pius IX in life and character and Leo XIII in mind, but is nevertheless a distinct person. Pius X comes out of the Vatican and crosses the Piazza of St. Peter. Leo XIII has never set foot in Rome since he became a Pope. Pius X abandons the temporal power; Leo XIII. would rather die than do so. In like manner the doings of the government of United Italy in these days are cast forward into an unborn future. We have the shadow of the present King Victor Emanuel, the assassination of King Humbert, the riots of Milan (transferred to Rome), the scandals of

the Accerito Case accommodated to the needs of the Bruno Rocco incident and placed in the Regina Caeli, the abdication of Charles Albert, the press laws of Pelloux, and the suppressive measures of Crispi. In the character of Bonelli we have a bold presentment (caricature it could not be) of Crispi himself, and in the relations of Bonelli to his ward Roma we have a complication which, as everybody knows, existed in the lives of a recent Prime Minister and the lady who, on the death of his first afflicted wife, became his second wife. Indeed, notwithstanding its freedom from fact in the greater events, the lesser points at which "The Eternal City" touches the Rome of the present moment are so many and so intimate that I shall be surprised if there does not come from Italy an outcry (I hear it is already beginning) that Mr. Hall Caine has outraged the sanctities of private life.

THE OBJECT OF "THE ETERNAL CITY."

But all this is accidental. As I understand it, the object of the author is to propound a theory. That theory is indicated in the motto on his title-page: "He looked for a city which hath foundations whose builder and maker is God." It is Mazzini's wonderful vision of the brotherhood of man. National barriers are to go down, racial distinctions are to come to an end, war is to cease, the custom-house officer is to be abolished, and a universal republic is to be established, with Rome as the seat of the Great Congress of Man. Mazzini had two great aims. In one of them—the unification of Italy, which was broken in his day into many kingdoms—he was purely an Italian. In the other—the union of man—he was no more an Italian than an Englishman. David Rossi, the central male character of "The Eternal City," is a young Mazzini altered to suit the needs of a later time. There is the same life of exile and of suffering, the same intense earnestness, the same strong religious bias, the same trust in God, belief in humanity and love of the poor. But the revolutionary methods of Mazzini have given way to the doctrine of no-violence. Passive resistance to injustice is Rossi's chief weapon and it only serves to intensify the dramatic interest of the narrative that the apostle of peace becomes guilty in his own person of the one great crime of violence which brings about the catastrophe.

"THE ETERNAL CITY" A DREAM OF THE FUTURE.

Thus "The Eternal City," as I understand it, and as I know it exists in the author's own mind, is first of all—what? A picture of the present hour? Only partly. A picture of Italy and of the present condition of the papacy? Only in a minor and unimportant degree. "The Eternal City" to its own author is, I believe, first of all, a dream—a dream of the great hour which he believes is coming, when the world, now in the death throes of the old order (which recognizes absolutism and all other forms of arrogated right), casts off its old body, and, passing through a great resurrection, establishes a new order based on the sovereignty of the people, the brotherhood of man, the principles of the Lord's prayer, and the prediction of a time when God's kingdom will come on earth even as it is in heaven.

Religious Review of Reviews.

Conducted by J. NEWTON BROWN.

Last year the Bible Society gave over 22,000 volumes containing the whole Bible, or parts of it, in twenty-one languages, to immigrants arriving at New York.

The Disciple Church held its annual home missionary meeting at Minneapolis this year. With an attendance of 3,500 delegates and an increase over last year of sixty per cent. in the missionary offerings reported, it is no wonder that the meeting was enthusiastic.

The National Council at Portland, Maine, advised Congregational churches, in ordaining or installing pastors, to make "faithful inquiry" hereafter into their "missionary knowledge and interests," and advised Congregational missionary societies to issue manuals on missions for use in Sunday Schools and young people's societies.

The great revival in Japan last summer was the natural result, under God's providence, of the devotion, fellowship and co-operation of Christians of all denominations. It has been shown at a recent conference of Baptist, Congregational, Methodist, Presbyterian and Episcopal missionaries that the spirit which then prevailed is to continue. A continuance of the blessing may therefore be expected.

There are, in the United States and Canada, Young Men's Christian Associations in 507 cities of 4,000 or more inhabitants, and there are more than 500 such cities without them. The need of these associations is evident from the fact that in the cities there are five times as many young men who are boarding as there are of those who live at home. The associations make up to some extent for the loss of home influences.

Exaggerated statements have been made in regard to the number of young men who do not attend church. It has been ascertained by the Young Men's Christian Associations that in American cities one-fourth of the young men attend church regularly, one-half of them occasionally and only one-seventh of them not at all. In the country the proportion attending church is much larger.

The opinion of General Miles, as the commander of the army, in regard to the operation of the anti-canteen law, has been looked for with much interest. In a recent interview he said: "I don't believe the present law should be repealed until it has been given a fair trial." A very sensible position to take. And now in his official report he declares that the law has not been followed by the evils predicted by its enemies. His testimony will make it difficult to re-open the canteen question in the present Congress.

The Evangelical Alliance suggests the following topics for the Week of Prayer, beginning January 5th: Monday, The Vision of God in Christ. Ps. 90: 8; 2 Cor. 5: 18. Tues-

day, Our Nation. Prov. 14: 34; Luke 12: 48; 1 Tim. 2: 1, 2; Ps. 80: 14, 15, 19. Wednesday, Our Churches. John 13: 34, 35 and 15: 1, 2, 7; Luke 19: 10; John 17: 18. Thursday, Christian Missions. Is. 60: 1, 3; Luke 24: 46 47. Friday, The Family and the School. Ps. 68: 6; Gen. 17: 7; Ps. 111: 10. Saturday, The Coming of the Kingdom. Matt. 6: 9, 10; Is. 2: 4; Phil. 2: 10, 11.

When the American Board, the Congregational Foreign Missionary Society, convened for its annual meeting at Hartford, though the outlook for its work was bright in all of its mission fields, it was embarrassed by a debt of over one hundred thousand dollars. One evening at a late hour, as the audience was about to disperse, it was announced that a friend of missions, whose name was withheld, had given the Board \$48,000, which could be applied toward extinguishing the debt, and a call was made to finish the business on the spot. In an hour it was done and the applause which followed passed into the Doxology. When his hands were lifted for a prayer of thanksgiving, the speaker was interrupted by a layman who pledged another thousand dollars. Then the audience had to sing the Doxology again. It is said that "no previous meeting of the Board ever exceeded this in sustained interest and spiritual power."

Half a century ago the native Christians in India, Burma and Ceylon, all told, numbered only 128,000. But in 1881 the Protestants in India had increased to 528,000. In the twenty years which have passed since that time, while the population of India has increased twenty per cent., the number of Protestant Christians has increased 145 per cent. The Christian population of India is now reckoned by the million. Still it is declared that "Christian principles and the Christian spirit are gaining more in power than churches are gaining in adherents." It is not surprising that such a woman as Mrs. Isabella Bird Bishop, the most famous woman traveler now living, although she scoffed at missions when she began her tours, when she came to know the spirit of the missionaries and the actual results of their work, should wholly change her mind. Now she is planning to go to India as a missionary herself and it is understood that she will provide for her own support.

At some places in China a deep impression has been made by the return of missionaries and their public reception; the handing over to them of new churches, school-houses and mission dwellings, built by the Chinese themselves, where the old ones were destroyed by Boxers; and by the funeral services at the cemeteries where the martyrs were buried. The onlookers cannot help feeling that a new force which must be reckoned with has come among them. On the other hand, Missionary Ament says that Confucianism is a spent force; that the Chinese are beginning to see that it teaches a low grade of morals. It does not

make an honest man and it provides no place for woman. It is believed that a million converts can now be gained in China with less effort than was required, under old conditions, to gain the number that the Boxers found there. There is reason to expect that Christianity will make much more rapid progress in China than it has made in India.

* * *

Such a victory for righteousness had not been won for many a day as that which was won by the friends of good government, last month, at the city election in New York. During the struggle the man who awakened the most enthusiasm was not the honored and excellent candidate for mayor, President Seth Low, but Judge William T. Jerome, the candidate for district Attorney. Before great audiences of the well-to-do he set forth the existing co-operation of the city officials with the villains that were stealing and were selling young girls into dens of vice, and committing other crimes, and then asked these respectable people what they had done to stop these evils. He denounced their criminal neglect with the fervor and vehemence of the Hebrew prophets. The appeal to conscience was not in vain. For once New York will have men of Christian principles in control. And this victory will strengthen the hands of every one in other cities who works for civic reform.

* * *

The country is finding out that President Roosevelt is a man of excellent common sense and rare devotion to righteousness. We cannot follow any of his public utterances far without coming upon some high moral principle put in clear, forceful English. He could not write a Thanksgiving proclamation without suggesting that "we can best prove our thankfulness to the Almighty by the way in which on this earth and at this time each of us does his duty to his fellow-men." Here are some of his words that are worth remembering: "It is a good and necessary thing to be intelligent; it is a better thing to be straight, decent and fearless. A man must be honest in the first place; but that by itself is not enough. No matter how good a man is, if he is timid he cannot accomplish much in the world. There is only a very circumscribed sphere of usefulness for the timid good man. You need moral courage. You must feel in you a fiery wrath against evil. When you see a wrong, instead of feeling shocked and hurt, and a desire to go home, and a wish that the right prevailed, you should go out and fight until that wrong is overcome." These ringing words are worthy of a Cromwell. And the best of it is that the "strenuous" life of the speaker keeps up with his words.

* * *

Why has Yale been the mother of statesmen and college presidents? Why have Yale men had so large a part in the work of building the nation? Why was President Roosevelt able to say at the Yale bicentennial celebration: "I have never yet worked at a task worth doing that I did not find myself working shoulder to shoulder with some son of Yale?" Why did that celebration bring together a larger number of distinguished men than were ever before gathered on American soil, and a larger num-

ber of representatives of the world's universities than were ever before gathered anywhere? It was because two hundred years ago Connecticut ministers founded this institution to educate Christian young men to be ministers and educators and statesmen. It was because it was a part of the foundation of Yale, as Justice Brewer said in his memorial address, that she was "not to be ministered unto, but to minister." Institutions founded and conducted in that spirit live and bear fruit and at length come to honor.

* * *

The cause of peace is surely advancing, although it did not seem to be doing so when two wars came so soon after the much heralded congress at the Hague. Already the supreme court of Christendom recommended by that congress has been established, and the fact that America and Russia were about to bring before this court the case of the Christian nations against China led the Chinese ministers at Peking to make a settlement with "the powers." It is true that we have been at war since that congress met, but our fighting was done in the interest of peace. And England's war, which was brought on by two ambitious men, is a thing she will be dreadfully sick of when she settles her bills. That war has led to shocking cruelties connected with the concentration camps. In June over five hundred children died in these camps; in July, over a thousand; in August, over fifteen hundred, and September nearly two thousand. The death of these children is beginning to make England ashamed of the war. The reports given at the international peace congress lately held at Glasgow showed a growing peace sentiment in Germany, Austria, Italy, France, Spain, Denmark, Belgium and Holland.

* * *

That live anti-saloon newspaper, the American Issue, is a peacemaker. It says: "There has been too much fighting among the friends of temperance, and the Anti-Saloon League is not going to increase the amount if we can avoid it. . . . We could make as big a piece of trouble in the temperance camp as anybody, if we had the permission of our judgment and conscience to turn ourselves loose, but such a course does not commend itself to reason or to a concern for the success of Christ's kingdom." Because the Anti-Saloon League is actuated by this Christian spirit and does not waste its strength or its breath on impossibilities, its power for good is increasing rapidly. It wins confidence. At its recent meeting in Portland, Maine, the National Congregational Council unanimously passed a vote of confidence in this growing organization.

* * *

Commendable efforts are being made in various quarters to improve the quality of the instruction given in the Sunday School. The Presbyterian Board of Publication and Sabbath-school Work provides a special quarterly for the training of teachers in the normal department. The Lutheran General Council is introducing a graded system of lessons with no less than twenty text-books, following a plan similar to that of the church in Germany.

(Continued on page 176.)

BANKS' SERMONS.

Vol. II.

INCORPORATED WITH CURRENT ANECDOTES.

No. 12.

The Secret of Being Loved.

"The wellbeloved Gaius, whom I love."—3 John 1.

Every healthy human being wants to be loved. There is something morbid and unwholesome and inhuman about anyone whose blood does not course more rapidly, whose heart does not beat the quicker, at the consciousness of being loved. Love is the supreme atmosphere of the universe. God is love. And He who is love created His children in His own likeness and image. Hate and anger and envy and jealousy and malice are foreign foes. They are the children of the evil one. They are born of sin and wrong-doing, and Heaven can only come again to us by their being cast out and love taking their place.

God made us to love and to be loved. It is possible for every good man and good woman to have the charm and loveliness which will bring the sweetest gift that can come to any human heart. There is a beauty not only of the body but of the soul. There is a beauty of the spirit that can never die, and which will always attract love. Harrold Johnson sings:

"Beauty is forever young,
While there speaks a poet's tongue.
Beauty never fades or dies
To the artist's seeing eyes.
While the sun shall rise and set,
While the moon and stars shine vet
Tranquil in the sky,
Beauty cannot die.

"Love-light is the heart of God,
Beauty riseth from the sod.
By the orange-groves and palms,
In the storms and in the calms,
In the sorrow round us spread,
In the joy that breaks ahead,
Sing it low and high,
Beauty cannot die.

"Wedding robe and funeral bier,
What sweet mystery is here?
Birth of every little child,
Anguish of a mother wild,
Lilt of song-birds in the air,
Burst of joy and fold of care,
Ever love is nigh,
Beauty cannot die.

"Comfort ye, oh, comfort ye,
Man and woman where they be.
While this spacious earth shall stand,
And the harvest bless the land,
While both cold and heat hold sway,
And the night succeeds the day,
This from God say I,
Beauty cannot die."

Our text will suggest to us some of the characteristics of soul which cause one to be loved. St. John calls Gaius the "wellbeloved," and declares in explicit words for him his own love. The phrases used suggest that Gaius was the kind of a man that all good people loved. It was no new thing for John to love Gaius, because he was a "wellbeloved" kind of a man; to know him was to love him. Now Gaius was handicapped in some ways. He was not able to go forth as one of the great and active messengers of Christ. He was in feeble health. Just the character of his sickness we do not know. He may have been a cripple who could hobble around on crutches, or he may have been confined to his room or his bed. Certain it is that whenever his friends thought of him the first thing they thought about was his health—that is, the first thing after the love words that sprang to their lips at the mention of his name. And so John, in beginning this letter to Gaius, addresses it, "Unto the wellbeloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." When John thought what a beautiful, charming man Gaius was, and in imagination looked again into those wells of sincerity and truth in Gaius' eyes, and breathed the heavenly atmosphere which always went forth from the conversation of that good man, a great longing came on him that Gaius might have a body equal to his soul. And so he tells Gaius that he is praying that his body may prosper as well as his soul does.

How would you like to have your friends pray for you that way? Oh man with an indifferent, selfish, sinful spirit and a strong, athletic, virile body, suppose that prayer should be answered for you? You would have to send for crutches on which to hobble home from church. Would there not be some business desk vacant tomorrow if your body should fare as you have been treating your soul?

Here, then, is our first message. The secret of loveliness is in the character. All outward beauty is a very transient and transitory thing. Everything that comes from the strength of the body, from the beauty of form or of features, or from the environment of wealth and luxury is accidental and transitory. There have been men and women who have had all of these in the largest degree who failed in the end of being loved. The real secret of loveliness lies beneath all that. It lies in the character, in the personality, of the man or the woman.

INNER BEAUTY.

We ought also to learn this great lesson, that if we are handicapped or limited in our operations by illness, or by duties that chain us down to a very narrow sphere, instead of grumbling or fretting at the limited sphere in which we are placed we should seek through fellowship with God to have a character, a personality, so beautiful and lovely that it will attract to us the love and appreciation that will both sweeten and enlarge our lives. Dr. Fletcher Steele tells the very interesting story of a young woman who lived in a factory town where there was at one time a good deal of talk about cases of healing by certain irresponsible people. Now this young woman, twenty-five years of age, was a noble, educated, cultivated woman, but she had carried from her birth a terrible sorrow in birth-marks that covered one half her face, so that they could not possibly escape the attention of anyone; the glance of every passer-by on the street went to her heart like an arrow. When these people began talking about their so-called "faith healing," she went to her Sunday school teacher, and asked if she ought to seek to have her blemish taken away.

"Do you think," said Alice, with trembling lips and brimming eye, "do you think that God would heal me of my affliction?"

"My dear girl!" replied her teacher, as she flung her arms about the now heavily-sobbing girl, "you certainly know that my heart has always gone out in sympathy for you, and never more so than at this moment. Your pitiful question is a perfectly natural and legitimate one, but its answer is beyond my reach. I dare not say 'yes,' nor dare I say 'no.' I can only say that I think it would be proper for you to ask Him, conditionally, if it be His will; but I know that it will be perfectly right and safe for you to ask him also, unconditionally, to make you all beautiful within and radiant with an exquisite Christly character."

With thanks the somewhat comforted sufferer departed, and betook herself to prayer. "O, my Father," implored her agonizing soul, "if it be possible, let this cup pass away from me; nevertheless, not as I will, but as thou wilt. And if this, my outer blemish, may not pass away, for the sake of Christ, my Redeemer, I entreat that in any case my inner character and outer life may be made beautiful like His." As she ceased there came the answer to her inner consciousness, sweet and steady, as surely as it came to Paul, "My grace is sufficient for thee."

And so it proved. For it was not long before all that community was silently made aware of the wonderful and delightful change which had come over her spirit. Outwardly she appeared the same and yet not the same. An inner light and a supernal love transfigured her. It was the most mysterious and fascinating of miracles. Utter mindfulness of Christ and others had annihilated consciousness of self. So unfeigned was her interest in the welfare of all that their eyes, as well as hers, were hidden from her former woe. This loveliness of character drew to her side the grandest man in all that community, who, for the loveliness of her soul, the charm and glory of her spirit, overlooked the lack of beauty of features.

Now the miracle that transfigured Gaius and transformed this young woman is open to everyone of us. Remember that the secret of loveliness is in the character itself. And the secret of a good character, of a lovable personality, is, first of all, in communion and fellowship with God. If your relationship to God is merely formal and perfunctory it can have no great influence upon your personality; but if you will make your relationship that of a child toward a loving father, then you will become like Him.

THE BEST FATHER.

Dr. R. J. Campbell, the English preacher, tells of a young fellow that came into his vestry to see him one Sunday after the service, and told him he came from the north of England, and soon he plunged into telling the preacher of his life history. He had become very homesick. He said he wanted to go back. He did not like the people in southern England. He objected to the way they sang in church. They could not sing as Lancashire people did. Finally he ended up an eloquent apostrophe to the charms of his native town by saying, "My father is the noblest and best man in the north of England." The preacher said, "Well, my lad, that is a large order. It seems to me you might possibly find some as good as your father. I am glad you think as you do. Would you mind telling me why?" "Oh," he said, "I have never stopped to reckon it up, but I can tell you, I have never met a man so good as my father. I could not help loving him for his goodness." The preacher did not try to convince him that he was wrong. He thought it a fine thing he could think it, but he was impressed with the statement that the boy had never stopped to reckon it up. He loved his father because he could not help it. Spirit answered unto spirit.

Communion of soul is the only real communion. When you have given yourself to God in Jesus Christ, with complete surrender, there is a communion which does not have to be reckoned up in order to bring joy and gladness. We are sorry for sin then, because it might grieve Jesus. We thank God for His goodness, and we love him, but it is the union of spirit with spirit that is precious to our soul. We know His touch, whether it comes to us in sorrow or in joy.

KNEW HER FATHER'S TOUCH.

A little girl was very sick, and the father was anxious about her. About midnight he went to her room and tiptoed over to her bed, and watched as she lay as he thought, asleep.

By and by he put his hand on her head, and promptly, without opening her eyes or turning, she said, "Good night, father." The father said, "Little one, how did you know it was I who touched you?" "Oh," she said, "I can always tell your touch without opening my eyes or hearing you speak." So the truly loving heart abandoned to God to do His will comes to know the touch of God; becomes sensitive to spiritual influence and impression.

Now it is impossible to live in such fellowship with God and Christ and the Holy Spirit and not be transformed into the divine image. Sin will slough off. Evil tempers will disappear. We will come to have the spirit of Christ. Love and unselfishness will dominate and control us, and no one will be able to resist that charm. Being lovable, we shall attract love. It is glorious to live in the world if we may live in that spirit, with our faces toward Heaven. If we thus live we shall breathe the air of the "Delectable Mountains" about which Bunyan has written, and a more recent poem has sung:

FREE FROM DOUBT.

"We walk at large, released and free,
From Doubting Castle's dreary cell,
No captives of the night are we;
The day hath dawned, the shadows flee,
And all within us wakes to tell,
'He doeth all things well.'

"The shepherds and their flocks are here,
In peaceful tent and quiet fold;
Sweet fellowship and holy cheer
Fill all the fragrant atmosphere,
And lo! our gladdened eyes behold
The very gates of gold.

"Our Leader's strong and tender hand
Sustains us in the upward road;
We journey through Immanuel's land;
We climb the hills whose slopes command
Fair glimpses of the blest abode
Where we shall rest with God:

"The distant crests are bathed in light,
Far downward lie the misty vales;
Of storm and strife no sound or sight
Disturbs this ever tranquil height:
Here unbelief in vain assails,
And comfort never fails.

"No passing dream, 'tis substance all,
This earnest of the bliss to come—
This taste of love's high festival
Sent from the King's own banquet-hall,
Where, under heaven's resounding dome,
The pilgrims gather home."

THE BOLD GOOD MAN.

"Boldness to enter into the holiest."—Hebrews 10: 19.

David on one of his days of loftiest vision beheld the watchman on the summit of the hill of the Lord keeping guard over the holy place, the citadel of God, and he cried out unto the watchman and inquired: "Who shall ascend into the hill of the Lord? Or who shall stand in His holy place?"

And the watchman answered:

"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

Then David drew back and watched, and while he watched, behold, a great procession came, a procession beautiful and glorious beyond description. It was the chariot of the King, and the heralds preceded it, and they shouted to the watchman:

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in."

Back rings the challenge, "Who is the King of glory?"

And the response is: "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in."

Again goes forth the cry: "Who is the King of glory?"

And as the King enters the whole city of God shouts: The Lord of hosts, he is the King of glory."

The writer of our text speaks of a holy place fully as hard of entrance as the hill of the Lord about which David speaks. In the language of Scripture the "holiest" is that inner chamber where the soul stands in the very presence of God to receive His divine forgiveness and blessing. In the olden times it was the priest only who could enter into the inner sanctuary; but Christ is our high priest and through Him we may enter into the holy place.

What is it that makes us bold to go into the very presence of God? The Scripture makes it very clear and simple. It is "by the blood of Jesus." We could have no standing in God's presence on our own merits. God hates sin and cannot look upon it with any degree of allowance. "The soul that sinneth it shall die," is the divine law. And we are all conscious of sin. We know that we have come short of our privileges and have done that which is wrong. God has been good to us, and we have received His blessings and have taken them as a matter of course without thanks. After having eaten at His table and taken our very lives from His hands, how often we have taken the bits between our teeth, like a runaway horse, and gone our own way as though we owed God nothing in the way of obedience. How would we dare come into the presence of God, the judge of all the earth,

with the white tablet of a pure heart and an innocent conscience, which was given to us in childhood, defiled and unholy? Anger and hate and envy and jealousy have made their blots upon its pages. In our imagination are impure and wicked pictures. Hanging on the walls of our memory are paintings that would shame us and shock us and humiliate us if they were exhibited to the gaze of the men and women whom we meet every day. And yet, all these are known to God. He has seen every one of these shameful pictures. He has looked into every vengeful and vicious purpose. He has known it all. How then could we dare to enter into the holy place and stand in the presence of the living God? Ah, who would dare? I know Shakespeare says that "Fools rush in where angels fear to tread," but no man would be fool enough, with an evil conscience, to rush willingly into the presence of his Maker. The white light of that pure face would blast him into blindness.

How, then, may we have boldness to enter into the holiest? And again we come back to the one answer, "By the blood of Jesus." There was no other good enough or great enough to intervene in our behalf. There was no man who had not sinned himself; and if there had been one who had never sinned, still he could only do his own duty and give God all his love and all his service, which would be only the right thing to give to his Heavenly Father. No angel could come and throw himself into the breach and make peace for us, for he has an angel's duty to perform and an angel's mission to fill. So, when there was no one who could come and save man from his sin and his banishment, "God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And so Christ came, and He was born under the law that He might redeem us who are under the law. He suffered all the experiences of mankind. He was hungry and tired and thirsty and lonely; was abused and insulted and beaten and killed, thus knowing how to succor us when we are tempted, because He was tempted in all places like as we are. And finally He went to the cross for us. He gave His own life as our ransom. In the old time a lamb was slain and the priest offered it up for the sins of the sinner. Jesus was "the lamb of God, that taketh away the sins of the world." He offered Himself on our behalf, and he ever lives at the right hand of God on high to make intercession for us.

Who, then, is the "bold good man" who can enter into the holy place with reverent courage? It is not the man who has never sinned. It is not the self-righteous man who thanks God that he is more just and holy than other people. Oh, no. It is the sinner, who, having no confidence in his own merits, accepts Jesus Christ as his Saviour, and enters the holy place trusting alone in the blood of Jesus which was shed in his behalf.

A GIFT FOR GOD.

Luther once paid a pastoral visit to a young scholar who was in his last illness, and one of the first inquiries he made was, "What do you think you can take to God, in whose presence you are so shortly to appear?"

With striking confidence, the youth at once replied, "Everything that is good, Dear Father,—everything that is good!"

"But how can you bring Him everything good, seeing that you are but a poor sinner?" anxiously asked the great reformer.

"Dear Father," at once added the young man, "I will take to my God in Heaven a penitent, humble heart, sprinkled with the blood of Christ."

Luther's face burst into smiles, and he said, "Truly that is everything good, go, dear son; you will be a welcome guest to God."

And so to-night, as I plead with you who are not Christians to forsake your sins and enter into the holy of holies of a new and glorious spiritual life, if you ask me, "What can I take to God so that I shall not fear of being spurned from the divine presence?" I reply, "bring to God a penitent, humble heart, sprinkled with the blood of Christ, and you may be sure that you will be a welcome guest to God."

And He will give to you the "full assurance of faith" about which the writer of our text speaks. That which gives the true Christian a holy boldness as he walks along the way of life is this "full assurance of faith." It is not necessary that you go all the way of life wondering whether you are a Christian or no, hoping but not being sure that God is pleased with you. No, indeed. You may have a full assurance of faith. You may know Him in whom you have believed, and go on with perfect confidence that He is not only able but willing to keep all you have committed to Him in every day of trial and in every storm of difficulty. If any hear me who have counted themselves Christians, and yet feel that they are without this full assurance of faith, I urge upon you that you are living beneath your privilege, and that you cannot afford to go along the way without the gladness of a conscious fellowship with Jesus Christ, a full assurance that you have peace with God through our Lord Jesus Christ.

FAITH WINS FRIENDS.

And when you have this full assurance of faith your example and influence will lead others—timidly, at first, it may be, but finally in all boldness—to enter the holy place. On one of our war ships there was a solitary sailor who, having this full assurance of faith, was bold to own himself a follower of Christ. For a long time he was alone; no other sailor joined him. His place of prayer was amid the noise and din of the sailors. One evening he perceived a shadow by the side of the gun. Another Jack Tar was creeping along, and said, "May I come?" Oh, the joy of the young sailor to have a comrade with

him! They met for many nights behind the gun, reading and praying. They became the butt of the men in two or three messes, but still continued, bearing and forbearing. Finally an evil-spirited man went and told the commander, who was a Roman Catholic, expecting that he would punish them, or at least not permit them to hold services again. But he was a noble-hearted man, and the moment he heard that two of his sailors were meeting for reading and prayer behind one of the guns, he sent for one of them, and instantly ordered a portion of the lower deck to be curtained off, and gave orders that no one should molest them. For some nights they were the only occupants. But by and by the curtain was opened, and a blue-jacket said, "May I come in?" He was welcomed. Another came, and another, until thirty-two converted men gathered daily to read God's Word and worship Him together. Let us not stop short of that full assurance of faith which will not only make us bold to enter into the presence of God, but make us lovingly bold to bear testimony to Christ among all those who are about us.

I am sure there are some who hear me this evening who ought to make the occasion a time never to be forgotten because of your acceptance of the divine invitation. Paul says, "The love of Christ constraineth us." But Christ was never more loving to anybody than he has been to you. Will you be deaf and hard against His love when others are yielding to it? Some one sings:

CONSTRAINING LOVE.

"'Tis the love of Christ constraining—
Love in dying, love in reigning—
O'er the winter of my soul
By his love he gained control.
To his heart must answer mine,
'Tis thy love, O Christ, constraining;
I have yielded unto thine!"

"'Tis the love of Christ constraining
O'er the proud soul's bitter training
Day by day the weary crosses,
To the sad heart countless losses
Yet my will must answer his,
'Tis thy love, O Christ, constraining;
I have yielded even this!"

"'Tis the love of Christ constraining,
Ever nobler conquests gaining
Day by day with grace renewed,
With his panoply endued
To his heart must answer mine,
'Tis thy love, O Christ, constraining,
I have yielded unto thine!"

"'Tis the love of Christ constraining,
Entrance to my heart obtaining
There he gives me perfect rest,
Dwelling as my royal guest.
And I answer at his call,
'Tis thy love, O Christ, constraining;
I will yield thee even all!"

GOD'S GENTLENESS WITH BROKEN PEOPLE.

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."—Psalm 51: 17.

The most fragrant flower in the world is a contrite heart. Nothing is more pitiful than a heart broken down and crushed by oppression or cruel misfortune; but a heart broken and contrite because it has seen the folly of stubbornness and self-will, and has had the deep fountains of its best life stirred with an admiration and love for that which is good and an abhorrence for that which is evil—that sort of a broken heart is noble and beautiful.

The child is never so dear, never so precious to the heart of the father or mother, as when, sorry for self-will and disobedience, the little boy or girl comes in tearful contrition and throws the arms of love about the parents neck and sobs out the apology for wrongdoing. Such a scene clears the atmosphere in the home sky and makes all sweet and lovely. So God assures us that we are never lovable to Him, no matter how strong or talented or wise we are, so long as we stiffen our necks in selfishness or indifference. But when, with the heart of a repenting child, we turn from our sin and our self-righteousness, and fling our arms around His neck, and weep out upon His breast our apology, His heart is full of love for us, and we are dear and precious to Him.

In Isaiah it is said: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with Him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." In another place in the same book God assures His people that all their high and splendid things with which they would worship Him are only His own creatures, things which He has made Himself, and that there is only one thing which we can return to God which will be new and original with us, and that is our own reverent, humble love. How splendidly it is put by the divine penman: "Thus saith the Lord, the Heaven is my throne, and the earth is my footstool; where is the house that ye build unto Me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

The Christian church needs to learn and re-learn very frequently this great truth. God cannot use self-righteousness, egotistical, indifferent preachers or church members in bringing about the salvation of the world. Talent is good, and culture is good, and good-breeding is valuable; but they are all of no account as real helps to the advancement of the kingdom of God on earth except as they are offered on the altar by a broken and contrite heart full of reverence and love to God. It is no mere Scripture proverb that God often uses the weak things of this world to confound the mighty. It is a common occurrence that some otherwise insignificant person, guided by the tender skill of a broken heart, accomplishes far more in God's cause than a whole church full of self-sufficient professors of religion.

A CHILD LED THEM.

Dr. Broughton, of Atlanta, Ga., speaking recently at the famous Keswick Convention, in England, related this incident out of his personal experience: In a certain town during a gospel address, the congregation had been listening with apparent coldness, and nobody had at first responded to the appeal to express their desire by rising to be prayed for, until a little boy got up and stood upon his seat. The preacher nodded to him and continued: "If there are any here bowed down under a burden who would like to get rid of it, will they stand up? The only burdened one, rising to his feet and on his seat, was the same little boy.

"Now," said Dr. Broughton, "if there are any parents here who desire me to pray for their children or relatives, will they let me know it by rising?" Up jumped the little boy again!

Night after night the same proceedings continued with a varied formula of questions and appeals, and always with the same result. None but the boy responded. His perseverance became the talk of the town, and people thronged into the meetings for the sake of seeing the fun.

A scandalized deacon came to the preacher and kindly intimated that the boy, being half silly, should be prevented from turning the meetings into ridicule. The preacher refused to adopt such amesasure. He said, "The boy is the only manifestation of life in the congregation. I am not going to stop him. If you choose to blow out the little candle light and leave the place in perfect darkness, you are at liberty to do so!" Others came with similar intimations, and all met with the same stern refusal on the part of Dr. Broughton.

Sunday morning when the doors of the church were opened for the reception of members, the only one who came to the front in the crowded church to be received was the little boy. After he had been received, and they had had prayer, the little boy arose and said, "Please let us pray for grandpa." It seems that the child's grandfather was by all odds the most wealthy and respected citizen in the community, but he was an agnostic and had never come inside the church before. The unexpected sight of him in church and the childish plea went like an electric shock to all that community gathered in the church. The people knelt, and the minister led in an earnest fervent prayer for the conversion of the old man. As they ceased praying, the grandfather arose, and asked permission to speak. He said it was to please his little grandson, who was his favorite because of his affliction, that he yielded to his entreaties and came to the place of worship. Now he felt that God wished him to become a new man, and he was decided to serve Him from henceforth. The next man to yield to the loving persuasiveness was the boy's own father, and from that on a great revival swept the town. Let us get it into our hearts that it is the heart to which God looks, and if we are ambitious to serve Him we must empty ourselves of all selfishness and pride and in humble contrition put ourselves at the feet of God for His use.

The power to overcome the sorrows and trials of life can only be ours when we live in that spirit of humility and contrition. You may have all the theories you please about pain and trouble, but they will not do you much good unless you have that heart-touch with God which makes it possible for you to sing in the midst of your sorrows because you are conscious of God's loving fatherhood. A few months ago there were discovered in a cold storage plant in New York City thousands of birds, many of them song birds, all frozen, dead and cold. Sometimes the Christian is like that. Ruskin says, "All one's life is music if one but touch the notes rightly and in tune," and again he declares that, "Within men are lutes and singing harps." But how often are these song birds thrust into the cold storage of selfishness and worldliness and pride until they cannot sing. They are frozen birds.

Sometimes, however, we come across a case of this power of the soul to sing in the midst of sorrow which shows the possibility of God's promise being realized, and then how glorious it is.

SANG WITH A HEART IN IT.

A traveller accompanied a party of tourists last summer along a country road leading to Killarney, a fine old Irish town. As they came within sight of a cottage standing back from the road, there reached them the sound of singing. The voice was full of sweetness, rich and strong, now and then rising to such lofty strains it seemed like an angel's song, then dropping to the mellow softness of a mother soothing her babe to sleep. The little company was entranced. What genius in obscurity was here? Some one, surely born to win fame and fortune when brought forward and trained by suitable teachers.

"If I could ever hope to sing like that!" exclaimed the young man who was driving, himself a student of music; and then, stopping his horses, he said: Let us find who he is. Perhaps I might be of help." But here he paused, as a young girl came out of the garden gate towards them. She had a basket on her arm, as if going to market. As she passed them, dropping a slight curtesy as she did so, he asked, "Will you please tell me who is singing so sweetly in the cottage?"

"Yes, indeed," said the girl, turning a bright face toward them, "It is only my Uncle Tim, sir; he's after having a bad turn with his leg, and so he's just singing the pain away the while."

For an instant the company was speechless. Then the young man asked, "Is he young?" Can he ever get over the trouble? Tell these ladies about it, please."

"Oh, he is getting a bit old now," was the answer. "No, the doctors say he'll never be the better of it in this world, but"—and her voice dropped into tender pathos—"he's that heavenly good, it would come nigh to making you cry sometimes to see him with the tears running down his cheeks with the pain, and then it is he sings the loudest."

As the travellers drove away one of them reverently said: "And there shall be no more pain, for all tears shall be wiped from their eyes."

But I must not close without a word to the one who is conscious this night that he or she is a sinner against God. There is only one thing you can bring to God, and that is a broken and a contrite heart. No matter how far away you are from the right path, Jesus, the Good Shepherd, will bring you back again if with a broken heart you approach the mercy seat.

TEMPTATION.

Mark Guy Pearse tells a story of the Scotch Highlands where a company of sportsmen sat at lunch, when one of them spied on the face of a great precipice opposite a sheep on a narrow ledge of rock. He pointed it out to the rest, and one of the attendants explained that the sheep had been tempted by some show of green grass to jump down to some ledge a foot or two from the top of the cliff. Soon having eaten all the grass there and unable to get back, there was nothing for it to do but to scramble down to some lower ledge. There, in turn, it would finish what might be, and have to jump to some ledge yet lower. "Now it has got to the last," said he, looking through the field-glass and seeing that below there went the steep cliff without a break for two or three hundred feet.

"What will happen to it now?" asked the others eagerly.

"Oh, now it will be lost. The eagles will see it, and will swoop down on it, and, maddened with hunger and fright, it will leap over the cliff and be dashed to pieces on the rocks below."

It is just like that that a soul goes astray. There is a temptation to partake of the pleasures that are on the ledge just a little lower than the high tableland of that clean, wholesome, family life where you have lived. It is only a little way, you think, and so you step down and have your good time. You expect to go right back, but it is easier to go on down to the next ledge than it is to get back, and so down you go, and so, step by step, from ledge to ledge. A year or five years pass away, and your heart is harder, and your soul more indifferent than you ever dreamed could be possible for you. It may be that some of you have got down to the last ledge, and are peering over into the darkness of the gulf beneath. It may be that the cruel screams of the human birds of prey or the unseen but none the less real spirits of evil are sounding in your ears, causing you to shrink and shiver with the horror of threatened ruin. But oh, I thank God, that even for you, though you be on the last ledge above the precipice, I have hope tonight, for the Good Shepherd, leaving the ninety and nine safe in the fold, has come out over the bleak mountains, seeking after you, down over the ledges where you have torn and mangled your feet the Shepherd comes; even now He is calling to you, softly and tenderly, and if you will but yield to Him he will take you up in His arms and put you on His shoulder and carry you home rejoicing. O sinning soul, come to the mercy-seat! Let your heart break there in sorrow for your sins, and God shall give you healing.

THE MAN WHO REFUSES TO BE HINDERED.

"Sanballat and Geshem sent unto me, saying, Come let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? Yet they sent unto me four times after this sort; and I answered them after the same manner."—Nehemiah 6: 2-4. y

Nehemiah has given us an eminent example of the man who refuses to be hindered in the great work of his life. It is a glorious thing to have something on hand worth doing and then to prosecute that work with unflinching purpose. It is never easy to succeed in a great work. The devil who hindered God's servants in ancient times still goes about like a roaring lion seeking whom he may devour, and he will not be more friendly to us than he was to men and women in earlier years. The world and the flesh are as full of enmity to spirituality and to all nobility of career now as ever, and we may depend upon it that there will be efforts to hinder us in every honest attempt we make to live a noble and useful life. If we permit ourselves to be easily hindered then our star will go down in darkness. We need to emphasize over and over again to ourselves these great lessons which inspire in us not only courage but that kind of persevering courage which continues until the end.

In studying the character of Nehemiah we have first suggested to us the great fact that he was inspired by a noble purpose. It was no vain ambition which called him to set his heart on rebuilding the walls of Jerusalem. It was a matter of holy patriotism. The purpose was born in prayer. When the news came to him in the foreign palace, where he was employed in a position of great personal profit and honor, that the Holy City was ravished and his brethren were in distress, he gave himself up to prayer, and in that secret communion with God there was born a lofty ambition which involved great personal

sacrifice on Nehemiah's part. He must leave the great king who had honored him; he must banish himself from the elegant and luxurious palace where his life was full of comfort; he must go back to hardship and exacting toil and self-denial; he must become the target for all the bitter enemies of his people. But above all this there loomed up the great hope of a Jerusalem renovated and rebuilt, with her splendid walls resisting all the aggressions of her foes, with her temple resounding with songs of gratitude and thronged with reverent and thankful worshippers. It was this purpose which dominated the mind and heart of Nehemiah and gave him power to resist all who would hinder him in the accomplishment of his great work.

Let us not fail of this lesson. If you would have so strong and forceful a character that nothing shall be able to turn you aside from your career, then you must have a great purpose, a purpose born in communion with heaven. Julia Harris May has written a little poem entitled, "Paint the Sky First," which illustrates our thought. She says:

"An artist of rare skill,
And genius manifold,
Did not outline his picture till,
In tints of blue and gold,
Upon the canvas, lifted high,
He spread the colors of the sky.

"And when the sky was done
He painted all below
To match in every hue and tone,
Until it seemed as though
The very shadows were in love
With colors copied from above.

"But when the work begun
Was finished, 'twas so fine
They did not think of sky or sun,
But only how divine
The landscape was; how cool and sweet
The spot where lights and shadows meet!

"Yes, let the sky come first;
This is the lesson taught.
That lifetime is, alas, the worst
Whose skies are latest wrought.
For, finished with the greatest care,
Something is always lacking there.

"God first and earth the last.
What better rule than this
If thou dost wish the work thou hast
To be a masterpiece,
Whose smallest touches, lightly given
On earth and seas, are toned to heaven?"

If one is to be able to resist the hindrances to the best life he will need through communion with God to cultivate a spirit keenly sensitive to the highest and noblest things. The flesh lusteth against the spirit. Paul found it so, and you will find it so. The Christian life will soon seem dull and commonplace to you and will lose all its magnetic charm unless through prayer and spiritual exercise you keep yourself alert to the glorious privilege of working together with Christ in the salvation of men. Nehemiah kept himself awake and alert and full of devotion to his purpose, so that he could refuse every call to hinder him, not only by living reverently toward God, but by constant work upon the walls of Jerusalem. He put his very life and soul into it, and as he worked the picture in his imagination of the Holy City as it was to be, became ever more beautiful to him. If he had dropped the work and allowed himself to become interested in other matters, how soon it would have been possible to turn him from it altogether.

NO EAR FOR MUSIC. ✓

Dr. Lyman Abbott tells how, many years ago, when Jenny Lind was singing in this country, he went to hear her in the great oratorio, "The Messiah." In the next seat to Dr. Abbott was an old sea captain who asked the preacher to point out the great singer. After a chorus or two and a few solos, Jenny Lind arose and sang, "Come Unto Me All Ye that Labor and are Heavy Laden." As she sang the Heavens seemed to open, and the great audience heard not her but Him singing down the ages, "Come Unto Me." As she finished, a silence more eloquent than applause hushed the audience. Dr. Abbott, hearing a harsh guttural sound, turned, and, to his amazement, the old sea captain was snoring. There was nothing in him to which the music appealed. It is a matter of greatest importance to every one of us whether our spirits are sensitive to the Divine Spirit and our hearts alert to the carrying out of God's purpose among men.

The story of Nehemiah ought also to suggest that there are often possibilities of growth and development in a young man or a young woman that even their best friends do not suspect. Who could have foretold that in that modest, smiling cup-bearer to the king there was hidden away the possibilities of a great general, a shrewd financier, an accomplished man of affairs, and with it all a great, reverent, noble-minded statesman? Nehemiah took his opportunity and developed what was in him, and there blossomed on the stalk of his life a career more splendid than ever he dreamed of. You never can tell what will happen when a young man begins to grow. Margaret Fuller once said: "The only object in life is to grow." Work, struggle, exercise produce growth, while laziness, idleness, ease stop and hinder growth. It is our duty to grow. I know it is said that at somewhere about fifty years of age men and women cease to grow and no longer have the power which comes from new impulse and are no longer capable of fresh enterprise. But we are constantly seeing men and women who give the lie to all this. The fact is, the dead line runs through any man's or woman's life the day he or she ceases to grow;

but one does not cease to grow so long as he works and struggles with high ideals and earnest enthusiasm. As another has well said, growth is not merely a question of increasing strength or of mental alertness; it is quite as much a ripening of the nature; the development of judgment, wisdom, moderation, sympathy; the quiet contemplation of the facts of life. The lustiness of youth is not conducive to gentleness and moderation, to patience and faith. When the physical powers are at the height of their capacity, their influence is too dominating for the growth of the gentle virtues or for the development of the interior life. Growth of insight, spiritual vision, mental ripeness, do not depend on failure of the body or on its being at its full strength, but an experience, openness of mind, desire to learn, and willingness to profit by all that life brings us of good or ill.

Growth in spiritual things is constantly retarded and hindered in many people by the dominating influence of worldly things. It happens to many a man and woman that in the absorbing demands of business or professional life, of home duties or the claims of society, there is a gradual failure of moral purpose or of religious convictions and while the life grows in one direction it as surely degenerates in another. We can cultivate any part of our nature that we will, just as the gardner or horticulturist, by selecting certain qualities, gradually develops a new kind of potato or corn, a new variety of strawberry or apple. We can make ourselves new kinds of men and women by giving attention to business or pleasure, books, music, athletics, or religion. Spiritual things are not of interest to us where we do not cultivate them, just as business become dull if we do not give attention to it and try to make it interesting. As no man can be strong unless he takes much exercise, so no man can be devout who does not wrestle with God in prayer early and late. It is a true but solemn conclusion that we are the kind of men we make ourselves by our toil and our play, our hopes and our fears, our fidelity of mind, and our loyalty of heart. When the mind is open and alert, the heart gentle and loving, the conscience firm and unflinching, the will strong and steadfast, we are sure to grow into larger manhood and womanhood; and there is nothing else for the sake of which life is worth living.

Do any hear me who have sought to grow and to develop the talent God has given, who yet have met with so many hindrances as to be discouraged and ready to give up in despair? Let me urge upon you that you are not the first who has been tempted to give up on the very eve of great success. God knows your trials; he is acquainted with all the circumstances of your life, and watches over you with great tenderness. If you will persevere and seek to make the best out of what you are and out of the opportunities he gives, He will be as faithful to you as He was to Nehemiah. There is always one thing we can do, and that is to go ahead. It is always right to do right; it often looks as though it might be dead failure to do it, but that is ever a delusion. We can afford to take Mrs. Sangster's advice, "Take Heart and Go On." She sings very truly,

"Sometimes we are almost discouraged,
The way is so cumbered and steep;
Sometimes, though we're spent with the
sowing,
There cometh no harvest to reap.
And we faint on the road and we falter,
As our faith and our courage are gone,
Till a voice, as we kneel at the altar,
Commands us: 'Take heart and go on.'

"Take heart! 'Tis the word of our Leader,
And e'en when our vision is dim,
What else can we do but arising,
Uplift weary eyes unto him?
'Take heart!' Why, 'tis Christ who hath
spoken;
And what can we do but obey?
Though he gives us no tangible token,
Himself is the Sun of our day.

"And in his own time he will show us
Why sorrow and trial were sent—
Why we toiled and saw naught for our toiling,
And home empty-handed we went.
Though he gives us no tangible token,
Still must we arise and go on,
As sure as his body was broken
For us that our fight shall be won.

"Then fain for a touch of his garment
When crowds hem us in and 'tis dark;
We'll cling to the thought of his goodness,
Press on, with the cross for our mark.
Take heart! Yes, our own blessed Master,
Till the last of our heart-beats is gone,
Amid conflict and loss and disaster,
We will just take heart and go on."

Not to be Saved in the Churches—(Continued from page 155.)

their illustrious predecessors. In our own day the same method has been followed with the lowest classes of the population by the Salvation Army, and notwithstanding the prejudice which all of us felt when their efforts were first undertaken, we are glad to acknowledge today that the results they have achieved have never been paralleled in our times among the class of people whom they are seeking to save. But the proposition here insisted on includes all classes of the population, from the most cultivated to the most degraded, and these outside methods would have

to be adapted to their varied needs. If you ask how this could be done, I would reply: Suppose we had 50 evangelists in this city in addition to the regular ministry who should devote themselves entirely to preaching the gospel every day. Some of them would be men of large modern scholarship, able to address themselves to cultured people in some theatre or public hall. Others would be men of the people, preaching in halls or public places, anywhere in the city, etc.

The church behind the movement.
Church missions.

The Stereopticon in the Sunday Evening Service.

(Continued from page 161.)

words, while he may chose his particular topic with reference to some line of pictures that is available, the sermon should be written with a view to direct spiritual effect and the pictures subordinated to that end. The pictures ought to illustrate the sermon. Too often the sermon merely describes the pictures. A properly constructed illustrated sermon is fashioned upon the model of the "picture play," containing no direct references to the pictures used, so that it could be used at any time apart from the pictures without loss of effectiveness.

As to the number of pictures used there is no fixed law. Much depends upon the time allowed for the service. Of course an audience will have greater patience when there are pictures to look at, and so the time of service may be considerably extended. From twenty to twenty-five pictures will be ample for a thirty-five minute sermon. The writer intends to prepare a series the coming winter with only five or six illustrations to a single sermon. This will secure greater unity of thought and impression and at the same time make it possible to select the very best pictures in each case.

From this it will be seen that opportunity exists for almost limitless variety in the use of illustration and the make-up of illustrated addresses. Indeed it is essential that the use be varied or it will soon become stale and lose its attractiveness. The preacher who gives a course of illustrated sermons this year, if he gives a course next year, should not simply repeat the experiment in the same form, but should introduce new features, or should make the second series in some way distinct from the first. Perhaps the better way would be to have few illustrations the first time and many the second. "In any case each new series should impress the audience as a marked advance on all that have gone before.

As to the method of preparing illustrated sermons little need be said, for it is not a difficult task. First, it is necessary to obtain catalogues of lantern slides from some of the large dealers who constantly advertise in our religious papers. A study of these will soon suggest topics to be used, and the selection of a given number of pictures will greatly help in sketching the outline of a sermon. Care must be taken, however, to keep the pictures in their subordinate place and to make them illustrate, not dictate, the sermon. Slides may be hired in any large city and sent by express on Saturday to be returned on Monday, thus incurring only a fraction of the expense involved in the purchase. The best light is generally the lime light, or electricity; but equally good results have been obtained with acetylene. An oil lamp is a last resort, and should never be used with colored pictures as it does not bring them out clearly. The expense depends largely on the facilities for obtaining the necessary equipment.

A bit of personal experience may indicate something of the working of this idea and its

results. The writer recently gave a series of illustrated sermons under circumstances far from favorable with results that were very satisfactory. He was located in a rural town of one thousand inhabitants, one hundred miles by rail from the nearest center where stereopticon slides could be obtained. The most available instrument was an acetylene lantern owned by a man in a town seven miles away. Arrangements were made with this man to drive over every Sabbath evening during the months of October and November to bring the machine and to operate it. From twenty to twenty-five slides were ordered each week, and were received usually on Friday evening and returned on Monday. The total expense was six dollars for each service. The weather chanced to be unusually stormy, there being but one fine evening during the two months. Notwithstanding this fact, the audience averaged more than two hundred in number for every evening of the course, and the collections taken covered the entire expense involved.

In larger places better results can be obtained with less expense. The preacher in a city or good sized town would be sure to find an instrument close at hand, thus saving the expense of transportation. And the people being less scattered than in a farming community can be much more easily drawn together. A large church in one of our New England cities was recently filled by the announcement of an "Illustrated lecture," which consisted merely of the exhibition of something more than a hundred pictures of varied excellence, accompanied by a running description of the most meager sort, and interspersed with occasional illustrated songs. And the audience went away delighted.

As a makeshift to save brain labor the stereopticon is an evil. As a mere attraction to draw a crowd it is worthless. But as an instrument for illuminating and enforcing well wrought spiritual discourse it is of great value.

Even a wooden Indian has his influence. That is what he is stood up in front of the cigar store for. A good sized one is said to cost about \$50, yet the cigar man must have him for his influence. If a wooden man has influence, what about the professing Christian who dances and plays cards and goes to theaters and stays away from Sunday School and prayer meeting? He has his influence, too, or else he is not as strong a man as the wooden Indian.—Evangel.

The Christian Advocate said of the Biblical Encyclopedia and Museum: "The methods, matter and styles are all good; while for condensation without sacrificing fullness it excels almost any other. See page 191.

Orders are coming rapidly for Pulpit Power and Eloquence or the 100 best sermons of the nineteenth century. The price is \$3.50, but by filling out blank on page 183 you get the book for \$2.50.

If you would know the value of the Biblical Encyclopedia and Museum, try to buy a set from some one who owns one. See page 191.

Religious Review of Reviews.

(Continued from page 165.)

The First Congregational Church at Oakland, California, proposes to employ, on a salary, a superintendent who shall devote his whole time to the interests of its Sunday School. There has been established at Montclair, New Jersey, a Bible Teachers' College with a two years' course of study. All of the students will teach Bible classes and do mission work in New York. A plan is on foot in New York city to raise a fund of \$100,000, whose interest shall be used to pay for the training of Sunday school teachers and to pay such Sunday school teachers themselves as shall become experts in their work.

* * *

There is now a world-wide movement among Christians of every name and nationality toward closer fellowship—toward more of mutual sympathy and love, with the outward result of increased co-operation and sometimes of organic union. The North and South Methodists unite in establishing a Methodist college in Oklahoma. The Northern and Southern Presbyterians are taking steps to establish a Presbyterian college in Kentucky. Recently four Methodist bodies in Canada have united. All of the Methodist denominations in Australia have united and so have all the Presbyterian denominations. Now the Episcopal and Presbyterian churches there propose a federation of all the Protestant churches in Australia. Not long since the two free Presbyterian churches in Scotland became one. More recently the three great churches of Scotland, the Established Presbyterian, the Free Presbyterian, and the Episcopal appointed a day on which they joined in a common prayer for Christian unity. Thus more and more Christians are coming to see that, as an Episcopal bishop lately said in addressing the General Presbyterian Assembly of Scotland, "division cannot be the means of furthering the kingdom of our Lord Jesus Christ."

RELIGION IN THE PUBLIC SCHOOLS.

In speaking of the recent action of the school board in this city, The Independent says: "The Cleveland Public School Council has voted to add the Lord's Prayer, the Ten Commandments and the Twenty-third Psalm to the course of study now taught. That seems innocent enough; but is it? In what form will they be taught? Of course, they will be repeated, committed to memory; will it be the words of the Protestant version or of the Catholic version? . . . If one is taken, say the King James version, then the Catholic Douay version is discredited and condemned. There are the Ten Commandments. The Catholic version numbers them differently from the Protestant. . . . The Lord's Prayer is to be repeated. Who is this 'Lord' whose prayer they learn? It is Jesus Christ, whom Jews do not accept as Lord, and to make them repeat the Lord's Prayer is a religious wrong to them. It is impossible to teach religion in the public schools without violating a principle that ought to be held fundamental to our American institutions."

The opinion above quoted is the more

worthy of attention, because the religious newspaper expressing it is one of the ablest advocates of the purely secular education in the public schools. But is its reasoning sound? Are Jewish children wronged when they are taught the prayer that begins, "Our Father, who art in heaven?" Would it injure anyone to learn this prayer, even if it had been taught first by Mohammed? Or if it be wrong for the state to call this the "Lord's Prayer," how about using the date 1901? What does this date mean to a Jew? The use of this date, which is affixed to public documents, is a more distinct recognition of Jesus Christ as Lord than is the use of the prayer which he taught his disciples.

Furthermore, there are Protestant children who read from the revised version of the Bible at home and are taught from the King James version in the Sunday school. Who ever raised the question whether they were not religiously wronged by having the Revised version thus "discredited and condemned?" Often children entering the public schools take with them different arithmetics or grammars from those used there, and for the sake of uniformity of text-books in the school-room they are required to get other books. Is this wrong? Of course, if the children in school are to commit to memory any part of the Bible they must use some version, and where is the injustice in their using whatever version a majority of their parents prefer? This whole question of teaching religion in the public schools is sometimes treated as though the rights of the minority were the only rights to be considered. What about the rights of the majority?

In announcing the death of President McKinley, the superintendent of the Chicago public schools followed the theory of purely secular education to its logical consequences. He issued an address which was read in every school-room, in which he gave an outline of the president's career, describing his character and holding him up as an example to the pupils, with one notable exception. He did not mention President McKinley's Christian faith or his godly life. In other words, he directed attention to results and ignored the causes which produced them. Those pupils had a right to something better than such superficial handling of an event whose impression will remain as long as they live. That superintendent might have learned a lesson from those of his fellow citizens who, when they read the bulletin announcing the president's death, standing there in the street with uncovered heads, sang, "Nearer, my God, to thee."

Dr. James M. Gray said recently that the publisher of the Biblical Encyclopedia and Museum had rendered preachers of moderate salary a service in selling it at the low price of \$5.25. See page 191 to learn whether you agree with him.

When you consider that you are getting the cream of sermon libraries that would cost you \$150 to \$250 for 2½ cents a sermon in Pulpit Power and Eloquence you will realize the value of the book advertised on page 183.

REV. GEORGE C. LORIMER, D. D.

His Influence, His Ways of Working and His Opinions.

By H. A. B. in the Congregationalist.

There has never been in Boston a more sustained and striking demonstration of a great congregation's affection for its spiritual leader than that called forth by the now successful effort of the Madison Avenue Baptist Church of New York to secure as its pastor Rev. Dr. George C. Lorimer. During the weeks in which the issue hung in the balance, it was not the deacons and standing committee alone that made heroic efforts to retain him, but humble members of the congregation as well.

Dr. Lorimer's hold upon the city, it is true, has not been precisely that of Phillips Brooks or Dr. Edward Everett Hale, but in the extent and constancy of influence exerted, in the solidity and permanence of the work done, and in the popularity and fame which he has fairly won, Dr. Lorimer belongs with the few commanding pulpit figures of the age, and his three pastorates in Boston constitute an important chapter in the church annals of the last thirty years.

Throughout New England, too, Dr. Lorimer has been an influential personality, easily recognized as the leader in the Baptist denomination, while outside of New England there is no less appreciation of his talents. Dr. MacArthur of New York, himself one of the leading Baptist preachers in the country, only the other day assigned to Dr. Lorimer the first place in the list of Baptist pulpit orators. Across the water, also, "Lorimer of Tremont Temple" has a large following, as the congregations that flock to hear him every summer in London bear witness. And one could travel still further from Boston and find traces of the man. The other night in one of the prayer meetings at Tremont Temple a woman arose and said in substance: "I am not used to speaking in prayer meeting, but I have a message from a soldier in Manila whom I attended as a nurse a few months ago. As his life was ebbing away he said to me: 'The Sunday before I left Boston I went into Tremont Temple and heard Dr. Lorimer. I have not forgotten his words during all these weeks, and when you go back to Boston I want you to go and tell him that I am dying with a well-grounded hope in Christ, and it is all because I dropped in to that service that Sunday evening.'"

A stenographer seldom invades his study. He prefers to use his own pen; and as he showed me four or five hundred pages of closely written manuscript—the text of the next book he is to give the public—I could understand that the one who writes so fluently and exactly can dispense with an amanuensis.

Only by utilizing all the fragments of time has he been able during the last twenty years to bring out no less than ten volumes, of which the best known are *Messages of Today to the Men of Tomorrow*, *Christianity and the Social State*, *The Argument for Christianity*, which has been translated into German, *Christianity in the Nineteenth Century* and a 400 page monograph on Spurgeon, which has been translated into Swedish.

He is in the habit of writing his sermons,

and then, after going over a discourse a few hours before delivering, he puts it one side altogether and uses not a scrap of paper in the pulpit. His verbal memory is exceptionally retentive, and after careful preparation through the week his attitude on entering the pulpit is expressed substantially thus: "Now, Lord, I've done the best I can. It is for thee to aid."

Into his study Dr. Lorimer goes every morning at 8 a. m. and remains until one. The time between is spent in strenuous mental toil. He is an indefatigable reader, and one who knows him intimately says he never found him idling. Some of his reading he does by proxy. Mrs. Lorimer diligently pursues the current periodicals and has learned by long experience the kind of articles to which the Doctor's attention should be called. Monday is seldom exempted from the routine, and about the only outing he allows himself is an occasional drive on Saturday afternoon. The other afternoons he gives to parish work, and his evenings are heavily drawn upon by meetings and other church engagements. He undertakes to visit his parish as systematically as possible, but in calling he always gives the preference to the sick and the poor, and he finds that his rich men are eager to have him maintain this order of selection.

Dr. Lorimer is always well ahead of his intellectual work. The demands of the pulpit are not staved off until late in the week, but often his discourses are ready ten days before they are to be delivered. Like Dr. Jefferson, he believes in planning his sermons for a considerable time in advance. He thinks that there are great advantages in a series, provided a man does not try to put everything into the first one.

"What is your opinion as to the value of announcing your topics in advance?"

"I believe in it. A minister needs to study his titles—first, in order that they may express exactly what he means, and, secondly, in order to avoid sensational topics." The Doctor bore down heavily on this last aspect of the matter. "If a man announces as his theme *Gold Mines and What We Find in Them*, and then goes on to preach about spiritual riches, the public sees through that artifice. He would far better announce as his theme *The Treasures of the Kingdom of God*. The pulpit cannot afford to delude people in order to gain an audience. This I think is a matter of great moment."

"Will you tell me whether you have ever in your ministry consciously sought to secure an audience?"

"I have always thought more of my discourse than my audience. If a man thinks of his audience the message will be shallow, but if a man puts his thought and soul into his message the audience will come."

"Do you think that your brief experience in a theater when a lad has helped you in your preaching?"

The Doctor tossed his head as he uttered an emphatic "No. The worst preparation for a preacher is for a man to study the ways of the theater. It is allowable for him to be dramatic, but not theatrical. There are just as many actors who mouth their words as there are preachers, and as to rules of elocution, I must confess that an old professor on Cape

Cod taught me all I know. The main use for elocutionary training is to call a man's attention to excrescences and deficiencies. I suppose I oft throw all rules of elocution overboard. But after all, it is important that a man should avoid a slouchy position. He cannot control an audience unless he has himself in hand. The posture of his body to some extent indicates his thought and purpose."

"Are you in the habit of picking out any single face in your audience and addressing yourself to it?"

"When I preach to a strange congregation my eye usually falls on some one face that seems sympathetic, and the sight of which removes the feeling of loneliness. I think perhaps that person is praying for me."

"What books and persons have influenced your thought?"

"Well, I did not take a regular seminary course," said the Doctor, in a semi-apologetic tone, "but perhaps that fact has forced me to do my own thinking, to keep my mind open. Though I did not put any book out until I was forty years old, I began reading on philosophical, social and theological subjects when I was twenty. In my early days I fell under the influence of Erskine of Linlathen, and I owe much to him. I read, too, the Puritan divines, Cartwright and Hooker and Boston and the rest. In later years I have found guidance in Fairbairn, and as respects social problems I have derived help from George Jacobs Holyoake, whom I know intimately."

"In your reading and thinking what subjects have chiefly interested you?"

"From the beginning of my ministry I have taken a deep interest in sociology, because I believe that while religion is to take us to heaven it is also to make this world over. We are to have a new earth as well as a new heaven. I have tried to study future society from the standpoint of Christ's teachings and have therefore never been betrayed into anything like communistic theories. I have always taken an interest in the uplifting of the humbler classes. The danger is that when ministers take up such themes they will run off on a tangent and not relate their views to the spiritual teachings of Christ. No one should undertake to treat such themes in the pulpit unless he has read not merely magazine articles but carefully prepared scientific discussions, now so easily attainable."

"Have you grown more conservative or less so as you have grown older?"

"I am less conservative," said the Doctor, frankly, "though I don't know that in my preaching there is any great difference perceptible, except that there is perhaps a more philosophical tone to my theological preaching. My central themes continue to be the divinity of Christ, the atonement and the Holy Spirit. In all my pastorates there has never been any disposition on the part of my people to restrict in any way my pulpit utterances; on the other hand, I have proceeded on the theory that a man should have reasonable regard to the views of those to whom he speaks."

"You have been active in promoting the federation of denominations. Do you think we are coming together?"

"I believe there is an approach of Christians

all over the world toward one another. We ought to foster this movement, but we ought not to use any artificial means. Sometimes insistence on a certain phrase tends to postpone the thing which we are after. My idea is to do all we reasonably can and leave the Holy Spirit to work the final issue out. This age deals in large things. A man is not content with owning one railroad, but he seeks a dozen. There may be an educational element in the Christian Church in this era of large conceptions."

"But may we not become too latitudinarian? How about Harnack's last book, for instance?"

"The saving element in Harnack is that he declares that the church is in the world as a purely spiritual force, not for politics, but for the establishment of a spiritual society to leaven the world. Even in what he says about the sacrifice of Christ we still have at the heart of it a germ of the atonement. On the other hand, I deprecate the tendency in some quarters to lay too little stress on the atonement. That is the weakness of some of our churches. The Oxford movement flourished because it magnified the atonement. The central element was the eucharist. The Episcopal Church has become strong and some of our Nonconformist churches have grown weak because the former does not emphasize constantly the sacrifice of Christ. The atonement is central to our religion; otherwise how can you explain why all the fires went out on heathen altars and human sacrifices were given up because a certain man died at Jerusalem?"

"You have succeeded in binding together into a church large numbers of persons from different ranks. Would you be willing to state the principle on which you have worked?"

"I believe that the church is set in the world for establishing the spiritual life through the sacrificial ministry of Christ. A great many things have been suggested as desirable for the Temple, but why should I open a night school or an eye and ear infirmary when the city is well supplied with such institutions? We have tried to hold to our spiritual and evangelistic purpose."

"Are you willing to state your intentions and expectations with regard to your new field in New York?"

From the beginning of my ministry, whether in free churches or in churches that rent their pews, I have always had but one idea of a church: that in it class distinctions are unknown. Out of that conception what may come in New York I cannot forecast. I go there simply as a pastor of a church. I dislike all adjectives such as 'people's' or 'family' or 'institutional.' There can be no true church that does not embrace families; there can be no successful church that does not reach people; and no Christian church that does not provide for its sick, relieve its poor and encourage self-helping young men and women to make the most of their lives."

He happened to be reading the Bible when I entered the room, and the last thing of consequence in our interview was a sentence spoken with his hand resting lovingly on the Scriptures: "These writings here are capable of a wonderful breadth of interpretation."

COMMENTS ON BOOKS RECEIVED.

A Journey to Nature, by J. P. Mowbray, is one of those rare books that are good for soul and body. It is the story of a New York stock broker who had an attack of heart failure from overwork. His doctor promises him life only on the condition that he give up business for a year and go to the woods. His wife died some years before, but he has a young son whom he takes with him. The book brings you the fresh out-of-doors. It seems to me God must be disappointed often to see how little we appreciate nature by getting out into the fields and woods. He took great care to make it very beautiful, but we prefer to remain in man-made houses. Alone in the woods, Sunday morning, I have broken out into song of thanksgiving for life and God's creation—song that went deeper into my heart, and, no doubt, higher in heaven, than any I had ever sung before. Read A Journey to Nature and you will preach better sermons for awhile. It is published by Doubleday, Page & Co., New York.

The Spiritual Life, by Geo. A. Coe, Ph. D., Professor in Northwestern University, is a book of common sense about a subject that many believe should not be treated in a common sense manner. It goes to the bottom of sentimental religion, acknowledges it value as a part, but deprecates the religious life where it is the whole. It may not meet the ideas of the preacher who believes the ideal church member is the one who is always at prayer meeting, and who always testifies and always says the same thing, possibly changing the date of the experience from year to year. The book is published by Eaton & Mains, New York, N. Y., for \$1, and contains food enough for several thoughtful dinners.

The Handy Dictionary of Biography, from Henry T. Coates & Co., Philadelphia, Pa., is published at a price that will enable many preachers to own a copy who could not afford such a work in two or three volumes. It will save many a trip to a library, and for general reference purposes is perfectly satisfactory.

If you want some little biographies to give away to young men or boys in your church, that they will read with interest, write Henderson & Co., 8 Lombard street, for a dozen of their "Memoirs of Mighty Men" series, sending 50 cents. They are 60-page booklets and among them are lives of Livingstone, Moffatt, Luther, Knox, Wesley, Whitefield, written in most interesting style.

The Pastor's Diary and Pulpit Memorandum, by E. B. Treat & Co., 241 W. 3rd street, New York, 35 cents, is a good thing for the price. It provides for keeping memorandum of collections, attendance, sermon subjects and texts; designed for pocket or desk.

Ogilvie Publishing Co., 57 Rose street, New York, have put out E. Payson Hammond's "Early Conversion" in 25-cent paper cover form.

The World of Anecdote, four volumes, by Henry T. Coates & Co., Philadelphia, makes up a good collection of excellent sermon and other illustrations. The selections are made by Edwin Paxton Hood, and the work is well done. If there were an index to the four volumes I would say that it was the best collection I had seen for some time.

Special attention is called to the advertisement on page of four new books, viz: "1900 Years of Church History," "Is the Negro a Beast?" "Behind the Prison Bars," "The Secret of Salvation, How to Get It and How to Keep It." These books are published by the Gospel Trumpet Pub. Co., Moundsville, W. Va., and written by able authors. Everyone will do well to secure a copy of these valuable and interesting books.

The following is a letter from a pastor to the McIntosh Stereopticon Co., Chicago: "I wish to thank you sincerely for the prompt and intelligent way in which you have filled my orders. After this I will be able to take more care in the preparation of my work so that it may come along lines that it will be possible to illustrate. This work has been pleasant. My audiences have grown and these picture sermons have become famous in this part of the country. Thanking you again, gentlemen, I am, yours very truly."

Under the peculiar title of "The Devil of Names" William Briggs, Toronto, Ont., has published six lectures and two sermons by the late John Ellis Lanceley, a bright and original thinker, who would have become, had he lived, the leading preacher of Canada. It will brighten up your thinking machinery. Price is \$1.00. Joseph Parker of London bears tribute to Mr. Lanceley's force of mind in an introduction.

I have examined carefully several books on preaching and seen many others, but none seem to be so practical and carefully prepared as T. Harwood Pattison's book. In the first place it is interesting to read—most books on this subject have to be studied. There is no doubt that a perusal of it and reference to it would lighten the work in this department of the preacher's duties. I know some ministers who go at sermon preparation like a boy splitting wood when there is good skating. His chapters on the theme of the sermon are especially suggestive and helpful. 12mo., 402 pages. Price \$1.50. American Baptist Publication Society, 1420 Chestnut street, Philadelphia.

Edward Russell Perry, Sand Beach, Conn., has lectures on the Passion Play, the Pan-American Exposition, illustrated with colored stereopticon views. Those having lecture courses will be interested.

Anyone wishing the services of the Storey family as evangelists, Northern Ohio preferred, may write them, care Current Anecdotes.

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